



THE JOURNAL OF THE MOSCOW PATRIARCHATE

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THE MIRACLE OF STS. FLORUS AND LAURUS

15th-century icon

The two brothers Sts. Florus and Laurus, the Martyrs, lived in the 2nd century in Illyria (a province of the Byzantine Empire which is now part of the territory of Yugoslavia), on the Adriatic coast. They were stone-masons who worked on the construction of temples. They fell victim to the persecutions by the ruler of Illyria, Licinius, who ordered them to be thrown into a dry well and buried there alive for casting down the idolatrous images in a newly-erected heathen temple and replacing them with the cross. The incorruptible relics of the holy martyrs were later translated to Constantinople.

Depicted in the centre of the icon is St. Michael the Archangel holding the reins of a white and a black horse and ready to pass them on to Sts. Florus and Laurus, standing on his right and on his left, as to the patron saints of horsebreeding. According to an ancient custom, believers prayerfully supplicate the holy martyrs when domestic animals fall ill.

Their feast day is August 18/31

1986 THE JOURNAL No. 8 OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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CONGRATULATORY TELEGRAMS

FROM HIS HOLINESS PATRIARCH PIMEN

To His Holiness Patriarch GERMAN of Serbia

Belgrade, Yugoslavia

During the salvific days of Holy Easter, I would like to convey to Your Holiness my cordial greetings on the occasion of the 800th anniversary of the Dormition Monastery in Studenica, the place of monastic feats of St. Sabbas of Serbia. I would also like to felicitate on this momentous date the venerable Protosynkellos, Father Iovan, and all the brethren of the famous cloister in Studenica, my visit to which in October 1984 I recall with a special feeling.

I take this opportunity to extend a brotherly invitation to Your Holiness to visit our country at your convenience this year as a distinguished and dear guest of the Russian Orthodox Church. Trusting to Your Holiness' positive reply, I wish you good health and Divine help in your primatial labours.

Looking forward to our meeting, and with invariable love in the Risen Christ,

PIMEN, Patriarch of Moscow and All Russia

May 14, 1986
Moscow

* * *

The Head of the Department of External Church Relations of the Moscow Patriarchate, Metropolitan Filaret of Minsk and Byelorussia, has sent a message on the occasion of the 800th anniversary of the Dormition Monastery in Studenica to Bishop Stefan of Zica in whose diocese this ancient cloister is located.

To His Holiness Patriarch GERMAN of Serbia

Belgrade, Yugoslavia

I wholeheartedly congratulate Your Holiness on your name-day. May the All-Gracious Lord, through the intercession of your Heavenly Patron, grant Your Holiness good health and many years of life. May God's help accompany your hierarchal work for the good of the Holy Orthodoxy and peace on Earth.

With brotherly love in Christ,

PIMEN, Patriarch of Moscow and All Russia

May 22, 1986
Moscow

To His Beatitude JUSTIN, Patriarch of All Romania

Bucharest, Romania

I wholeheartedly congratulate Your Beatitude on your name-day. I prayerfully share your joy on this day and I beseech the All-Gracious Lord to grant you spiritual and bodily strength in abundance and many years of life in the blessed hierarchal ministry for the good of the Holy Church of Christ and for the strengthening of peace all over the world.

With love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

May 29, 1986
Moscow

His Holiness Patriarch German, Primate of the Serbian Orthodox Church, and His Beatitude Patriarch Justin, Primate of the Romanian Orthodox Church, were also congratulated by Metropolitan Filaret of Minsk and Byelorussia, Chairman of the Department of External Church Relations, on their name-days.

**To His Holiness MORAN Mar BASELIUS Mar THOMAS MATTHEWS I,
Catholicos of the East and Metropolitan of Malankara**

Kottayam, India

Your Holiness, beloved brother in the Lord,

Please accept my cordial good wishes on your 80th birthday. I wish you good health and grace-giving help of God in continuing your lofty service as the Primate of the Orthodox Syrian Church of Malankara. I supplicate the Lord that He should grant Your Holiness many bountiful mercies.

With love in Christ,

PIMEN, Patriarch of Moscow and All Russia

May 12, 1986
Moscow

**Greetings from Metropolitan Filaret of Minsk,
Head of the DECR**

**To Mr. EGON WINKELMANN,
Ambassador Extraordinary and Plenipotentiary of the GDR to the USSR**
Moscow

On the occasion of the celebration of the Day of Liberation of the German people from fascism I send Your Excellency my heartfelt greetings and wishes for the further strengthening of the fraternal ties between our countries, and between all people of good will for the benefit of world peace.

Respectfully,

FILARET, Metropolitan of Minsk and Byelorussia, member of the Holy Synod

May 8, 1986
Moscow

**To Mr. GERALD GÖTTING, Chairman
of the Christian Democratic Union of Germany**

Berlin, GDR

On the occasion of the celebration of the Day of Liberation of the German people from fascism I send heartfelt greetings to you, dear brother in Christ, and to the Christian Democratic Union, led by you. May the Risen Lord, Conqueror of Death, grant plentiful help to us in the sacred cause of protecting peace and consolidating friendship and cooperation between the peoples of our fraternal countries.

With love in the Lord,

FILARET, Metropolitan of Minsk and Byelorussia, member of the Holy Synod

May 8, 1986
Moscow

At a Reception in the Embassy of Iceland. On March 12, 1986, Ambassador P. A. Tryggvason of Iceland to the USSR gave a reception in honour of the Rev. Röngvaldur Finnbogason (Evangelical Lutheran Church of Iceland) and his wife who were on a visit to the Soviet Union at the invitation of the DECR. Among those invited to the reception were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and T. A. Volgina, Chief of the English Section of "The Journal of the Moscow Patriarchate".

At the Meeting of the Soviet-Indian Friendship. On April 15, 1986, a meeting of the Soviet-Indian friendship dedicated to the 39th anniversary of the establishment of the diplomatic relations between the USSR and India took place at the House of Friendship with the peoples of foreign countries. The meeting was addressed by the President of the USSR-India Friendship Society N. V. Goldin and Ambassador of India to the USSR Prof. S. Nurul Hasan. Metropolitan Aleksiy of Tallinn and Estonia, Vice-President of the USSR-India Friendship Society, was in the presidium of the meeting.

At a Reception in the Embassy of Sweden. On April 16, 1986, Ambassador of Sweden to the USSR, Dr. T. Orn, gave a reception on the occasion of the official visit to the Soviet Union of Prime Minister of Sweden, Ingvar Carlsson. Among the guests of the reception were Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, and T. A. Volgina, Chief of the English Section of "The Journal of the Moscow Patriarchate".

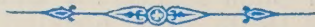
Pilgrim Group from West Berlin. On April 21, 1986, a group of pastors and Church employees

representing the evangelical communities Neukölln district of West Berlin, and headed by the Rev. Peter Bess, who were on a visit to the Soviet Union at the invitation of the DECR, were received by Archimandrite Feofan, Deputy Head of the DECR.

Talk with Lutheran Pastors and Graduates of the Seminary of Preachers. On May 12, 1986, senior staff member of the DECR, V. A. Chukalov, received a group of pastors of the German Lutheran parishes in the Scandinavian countries (Denmark, Norway, Finland and Sweden), and a group of graduates from the Seminary of Preachers Imbshausen (the Evangelical Lutheran Church of Hanover, FRG). In the course of the talk the guests were told about the life and activity of the Russian Orthodox Church, about her involvement in the ecumenical and peace service. After the talk, at the request of the guests, they were shown around the St. Daniel Monastery.

Meeting of the Preparatory Committee for the CEC Assembly. On May 30-31, 1985, a theological committee for the preparations of the IX Assembly of the Conference of European Churches held a meeting in the Roman Catholic Monastery Cenacle, Geneva. Professor of the Leningrad Theological Academy, Archpriest Vladimir Sidorokin, the Dean of the St. Nicholas and the Epiphany Cathedral in Leningrad, represented the Russian Orthodox Church at this meeting.

At a Reception in the Embassy of Italy. On June 2, 1986, Ambassador of Italy to the USSR Sergio Romano, gave a reception on the occasion of the national holiday—the Republic Day. Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, attended the reception.



CHURCH LIFE

Celebrations to Mark the 40th Anniversary of the Lvov Church Council

Lvov, May 17-19, 1986

Report by Metropolitan FILARET of Kiev and Galich,
Patriarchal Exarch to the Ukraine

Eminent Archpastors,
Fathers and brothers, beloved in Christ!

We have gathered today for this solemn meeting at St. George Cathedral, where forty years ago the Lvov Church Council adopted the historic decision on the abolition of the Brest Union and the reunification of the Greek Catholics of Galicia with the Russian Orthodox Mother Church. Representatives of the Alexandrian, Antiochene, Georgian, Romanian, Bulgarian, Polish and Czechoslovak Orthodox Local Churches and also of the Armenian Apostolic Church have arrived to share in our joy. Hearty greetings to our dear guests.

The 40th anniversary of the Lvov Church Council is being observed at a time when Easter hymns glorifying Christ's triumph over death ring out in Orthodox churches. In two years, the Russian Orthodox Church will be celebrating the Millennium of the Baptism of Russ, an event which marked the beginning of the Christianization of our people and the birth of our Holy Church. It is a significant fact that we approach this jubilee united with the Greek Catholics in the bosom of the Orthodox Church. In the course of the millennial history of the Russian Orthodox Church, millions of our brothers and sisters spent 350 years under the power of Rome. It was only in conditions of political freedom and national unity that it became possible to end the Brest Union, forced on our ancestors—Ukrainians and Byelorussians, brothers of the Russian people in blood and faith.

In marking the 40th anniversary of the Lvov Church Council, we rejoice in the Greek Catholics' return to the faith of Prince St. Vladimir. In connection with the forthcoming Millennium of the Baptism of Russ, the false notion is being circulated among Ukrainian Catholics in the West that St. Vladimir was a Catholic. However, historical documents show—and any unbiased historian knows—that Kievan Russ adopted the Orthodox Greek faith of the East. To prove their point, Ukrainian Catholics argue that Russ adopted Christianity at a time when the Church was still undivided and when—it is alleged—the Eastern Church, therefore, submitted to the Bishop of Rome. It is true that the formal division took place in 1054, that is, after the Baptism of Russ. However, the actual ecclesiological split became manifest much earlier. The Eastern Church had never accepted the Pope's authority over her. In embracing the Greek faith, St. Vladimir also adopted the Orthodox teaching on the Church, which had never conceded the primacy of the Pope.

The striving for unity is intrinsic to the Church, and so ever since the division East and West have equally striven for reunification. In the course of the almost millennium-long division three serious attempts at reunion were made. I mean the unions of Lyons (1274), of Florence (1439) and of Brest (1596). Everybody knows that all of them ended in failure. Instead of Church unity, the Unions always and everywhere gave rise to division, enmity and hatred.

The greatest impact on the Russian

Orthodox Church was that of the Brest Union. The Orthodox Ukrainians and Byelorussians felt its effects to the full. Church historians have written many books on the subject. To characterize the Brest Union, one might cite an episode that took place in Polotsk. When Orthodox people there, driven to desperation, killed Archbishop Josaphat Kuncevic, who doomed their fellow believers to imprisonment and torture, Pope Urban VIII, in a message to the King of Poland, urged him "to spare neither fire nor sword". And indeed, no quarter was given to anybody. Orthodox believers were robbed of their possessions, murdered, burnt alive, torn to pieces, impaled and skinned. The blood of brother Slavs was being spilt. Russian Orthodox girls were harnessed to carts and made to carry Jesuits from village to village and see them desecrate what their fathers held sacred.*

Even the Roman side does not deny that unions involve suffering for the peoples that accept them.

The Brest Union, far from restoring Church unity, did violence to the Orthodox conscience.

Why did not the unions succeed in restoring the unity of East and West? We believe they failed for two main reasons. First, all unions, the Brest Union included, were politically motivated and pursued one aim—to bring the Eastern Churches under the rule of the Bishop of Rome. Second, internal disease that was responsible for the division of the Churches of East and West—violation of the purity of ecclesiological teaching—was not cured by the Union. Far from concerning itself with ecclesiological problems, the Union never as much as contemplated the need for a full presentation of the teaching on the Church.

In the first thousand years of Church history, the social and political conditions, and the cultural environment were different in East and West. This had its effect on the organization of the Churches, religious psychology and Church rites, the teaching of the Church and theological views. Up to a certain point in history, this diversity

did not affect the unity of the Church for unity is not identical with uniformity. Church unity presupposes diversity both of cultures and of Local Churches. However, there came a time when the historical and cultural context of the Western Church began to influence its conception of Church unity itself. While in the East the Local Churches endeavoured to keep the unity of the Spirit in the bond of peace (Eph. 4. 3) and conceived the unity of the Universal Church as the unity of the Local Churches in faith, in the Sacraments and in fraternal communion, in the Latin West unity was subsequently understood as the unity of Church organization, the unity of spiritual authority and power, as the subordination of all Local Churches to the jurisdiction of the Bishop of Rome.

In his encyclical on Church unity entitled *Satis cognitum*, of June 29, 1896, Pope Leo XIII describes unity as one of the finest features of the image of the Church. But unity, the Pope asserts, should be manifested both in the unity of faith and in the unity of administration. It is a Divine establishment of Christ, the Popes hold, that unity thus conceived should be reflected through the central power of Rome and the highest, universal and independent authority of the Primacy of Rome, Christ's "deputy" and successor of St. Peter the Apostle.

It was the difference in the understanding of the unity of the Church that destroyed that unity. Having established its dominion in the West, Rome attempted to extend it to the Orthodox East. All unions, that of Brest included, aimed precisely at bringing the Local Orthodox Churches under the jurisdiction of the Bishop of Rome.

When unions were concluded, ecclesiological questions were never exhaustively studied. No attempt was made at establishing a firm ecclesiological foundation. The terms of the "deal" were worked out, and that was that. Given such an unstable, indeed vicious, basis was Church unity really possible? As a rule, unions were concluded in a political setting most unfavourable for the Eastern Orthodox Churches. Suffice it to recall the difficult political condition of the Orthodox Ukrainians and Byelorussians in 1596, when the Brest

* *Pyatidesyatiletie (1839-1889) vossoedineneniya Pravoslavnoi Tserkvi zapadno-russkikh uniats (The 50th Anniversary (1839-1889) of the Reunion of the West Russian Uniates with the Orthodox Church)*. St. Petersburg, 1889, p. 33.

Union was formed. As is known, the Union was not the first attempt to subject Orthodox Russ to Rome. The Nikon's Chronicle reports under the year 1214: "In the year 6722 the King of Hungary sent his son to Galich and introduced Latin services in the Church." The Uniate Church historian M. Chubaty calls this attempt the first Church union and describes it as a "historical ephemerida", concluded for political reasons, against the will of the people.*

The Mongol-Tartar threat forced Pope Innocent IV to send a legation to the Golden Horde, headed by the Franciscan monk Giovanni del Plano Carpini, an experienced diplomat. On behalf of the Pope, he was assigned to convey the Great Khan a proposal to accept the Catholic faith and conclude a peace treaty with the Catholic states of Western Europe. Carpini was also to meet with Russian hierarchs and the Galician Prince Daniil Romanovich with a view to impelling them to accept a union with the Roman Church in political conditions. Daniil Romanovich entered into negotiations with Pope Innocent IV on organizing a crusade against the Mongol-Tartar hordes with local dioceses of the Galician Principality being subordinated to Roman jurisdiction and on the Prince being granted a royal crown.** Eventually, he realized the futility of these projects, rejected the royal crown and broke off the ties with Rome. In about 1254 the Pope, through Opizo, his nuncio in Livonia, once again offered Daniil Romanovich the royal crown and sceptre and promised to organize a crusade against the Mongol-Tartars. Prince Daniil initially accepted the crown of King of Galich and Volhynia but seeing that the negotiations with the Pope were serving no practical purpose, ultimately broke off all contacts with him. A chronicler describes this as follows: "Opizo arrived, bearing the crown, and promising aid from the

Pope, but the other did not want it."*

As can be seen from this, the Pope's relations with Prince Daniil Romanovich were not based on a confessional unity of the Russian and Roman Churches. As a rule, negotiations were started by Rome, seeking to impose union on a party that experienced political difficulties and needed Rome's support. The Uniate historian M. Chubaty, of whom we spoke above, admits that "Daniil's union in the Galician and Volhynian Ukraine was short-lived, because it was based on purely political considerations, which is not enough for religious reform."**

In concluding the Lyons Union in 1274 and the Florence Union in 1439, the Byzantine Emperors and Roman Popes had political ends in mind. "Unity was restored with Rome temporarily and, of course, partially during the period of the Latin Empire (1204-61) and after the Council of Lyons (1274), and, once again, after the Council of Ferrara-Florence. Nor could this reunification last, for the people did not want it, and the Emperors only agreed to it for fear of the Turks."*** That is what Catholic historians have to say about the unions. True enough, the people of the Orthodox Church always and everywhere opposed the Roman Uniatism. It was something alien to them because it had nothing in common with genuine Church unity, based on unity of the teaching of the Church. The Roman side first brought those joining the Union under its jurisdiction and then imposed its dogma on them and even latinized their rites.

This point is made by Maximos V Hakim, the Uniate Melchite Patriarch of Antioch, All the East, Alexandria and Jerusalem, in *Lalien* (No. 1, 1972), a periodical published by his patriarchate. He states that by forming a union with the Roman Church, the Christians of the East as a rule get latinized, losing their Church organization, their liturgical rites and their spiritual heritage. "This becomes clear," the Patriarch writes, "when one

* Chubaty M. *Zakhidna Ukraina i Rim u III v. u svoikh zmagannjakh do tserkovnoi unii* (The West Ukraine and Rome in the 13th century in the Struggle for the Church Union) (in Ukrainian). Lvov, 1917, pp. 16-18, 25, 78.

** Ramm B. Ya. *Papstvo i Rus v X-XV vv.* (The Papism and Russ in the 10th-15th Centuries). Moscow-Leningrad, 1959, pp. 150-151.

* *The Complete Collection of Russian Chronicles*. Vol. 2. Col. 827.

** Chubaty M. *Op. cit.*, p. 69.

*** Marx J., *Lehrbuch der Kirchengeschichte*, Trier, 1929, p. 302.

considers how the Melchite Union was effected in the Middle East or the Union of the Ukrainians and Ruthenians under Polish domination. Apart from socio-political factors, an important role in speeding the conclusion of the Union, premature and lacking a firm theological basis, was played by boundless ambition and the chase after ecclesiastical office. As a result, we have always been in a difficult position in regard of ourselves, Rome and Orthodoxy. Our Church life in communication with Rome convincingly demonstrates the failure of a union which was formed hastily and whose roots, both theological and ecclesiastical, are unhealthy."

Pope Paul VI, in particular, conceded the inviability of the Union concluded at the Council of Lyons in 1274. In a message on the 700th anniversary of the Council he states that the Council's aim was to, restore the unity of the Roman Catholic and Orthodox Churches. However, errors had been made in preparing the Council's resolutions and in the choice of means for their implementation. Pope Paul VI stressed that a drawing together between the Churches of West and East was only possible on the basis of equality and fraternal love (*Osservatore Romano*, October 1974).

In the above testimonials, the Catholic side admits all unions to have been failures, and the more outspoken of its representatives also name the reasons: the unions were concluded for political reasons and offered no theological basis for Church unity.

It should be noted that the Ukrainian Catholics in the West at present engaged in futile attempts to restore the Union in the Ukraine likewise pursue political ends. Evidence of this is, in particular, their close cooperation with the Ukrainian nationalistic organizations. The record of history shows that, wherever the Union had once been abolished, it was never restored again. One need only recall the abolition of the Union in Byelorussia in 1839 and in the Kholm region in 1875. The Union was not restored in the latter region even though the political conditions there had later changed in favour of Catholicism.

And yet the Union question is again calling attention to itself and com-

plicating the development of fraternal relations between the Orthodox and the Roman Catholic Churches. After the Second Vatican Council the Russian Orthodox Church and other Local Orthodox Churches are known to have entered into a dialogue of love, and in 1980 also into a theological dialogue, with the Roman Catholic Church. And it must be admitted that our relations were developing successfully. However, in November and December 1980 a Synod of Ukrainian Catholic bishops, held in Rome with the blessing of Pope John Paul II, adopted a Declaration which amounted to an attempt to revive the Union in the Ukraine. In a message to Pope John Paul II of December 22, 1980, His Holiness Patriarch Pimen of Moscow and All Russia, referring to the Declaration, pointed out that the attempt to resuscitate the Union "creates a dangerous tension in relationship between the Roman Catholic and the Russian Orthodox Churches, which may be termed as tragic because of the destructive results it may bring to the relationship between our two fraternal Churches".

In his reply, dated January 24, 1981, Pope John Paul II assured His Holiness Patriarch Pimen that "the texts [of the Synod of Ukrainian Catholic bishops] have not been endorsed and hence are in no way official. The past," the Pope continued, "should not be allowed to threaten what the Lord has accomplished in our Churches since the Second Vatican Council."*

On the other hand, in a message to Cardinal Iosif Slipoi concerning the Millennium of the Baptism of Russia, Pope John Paul II wrote on March 19, 1979: "The Brest Union to this day retains all its ecclesiastical and religious power, whose fruits have been plentiful. Today as yesterday, the Apostolic See attaches particular importance to that Union."** And it was in the same spirit that Pope John Paul II addressed the Synod of Ukrainian Catholic bishops headed by Cardinal Miroslav Lyubachevsky on October 5, 1985.

The recent activation of the Union and the stepped up proselytism have caused concern among the Orthodox Churches. A revival of Uniate activities

* *The Journal of the Moscow Patriarchate*, 1981, No. 5, pp. 10, 11.

** *Documentation catholique*, June 3, 1979.

within the Orthodox community can complicate the Orthodox-Catholic dialogue.

The representatives of the Orthodox Local Churches meeting in Geneva last February for a session of the Inter-Orthodox Preparatory Commission for the Holy and Great Council of the Eastern Orthodox Church expressed their concern at the stepped up Union activities and proselytism in a document headed "On the Relation of Orthodoxy to the Rest of the Christian World". It says: "The continued existence in the life of our Churches of such a negative phenomenon as the Union in both its historical form and its modern manifestations, as well as the practice of proselytism in any form, are inadmissible to Orthodoxy and adversely affect our dialogue.... Considering the negative effects the Union and proselytism are having for Orthodoxy and its dialogue with the Roman Catholic Church in the pastoral and other spheres, we suggest searching urgently for the possible means to practically solve the Union problem and the parallel problem of proselytism."

Today we are celebrating the 40th anniversary of the Lvov Church Council. The Council's historic significance lies in its having finally abolished the Brest Union within the canonical realm of the Russian Orthodox Church. We know that the Brest Union was being abrogated piecemeal. In 1794 the Greek Catholics of Podolia and Volhynia were reunited with their Mother, the Orthodox Church. In 1839, they were followed by the Uniates of Byelorussia. In 1875, the Greek Catholics of the Kholm area were reunited with Orthodoxy. The 1946 Lvov Church Council completed the reunion of the Galician Greek Catholics and thus put an end to the Brest Union on our soil.

The resolutions of the Lvov Church Council are being challenged both within the Roman Catholic Church and by Ukrainian Catholics abroad. That is their own business. At her Local Council in 1971, the Russian Orthodox Church recognized the validity of the Lvov Church Council and of its resolution abolishing the forcibly imposed Brest Union.

To discredit the Lvov Church Council, foreign Ukrainian Catholics allege that it was "uncanonical". It is claim-

ed, in particular, that it was not attended by bishops. Actually, two bishops, 216 priests and 19 laymen from the Lvov, Stanislav and Peremysl dioceses took part in its deliberations. Can the Brest Council of 1596 be considered canonical? The purport of the Council of Brest was that it concluded the union with Rome, and that of the Council of Lvov was that it abolished it.

Characteristically, both the Brest and the Uzhgorod Unions were concluded under conditions of national unfreedom. But though enslaved, the Orthodox believers kept on the fight for the faith of Prince St. Vladimir. And as soon as the people gained national freedom, the Union ceased to exist. That was the case in the 18th and 19th centuries. In our age, too, the reunification of the Galician Greek Catholics came after national liberation from foreign rule. I mean not only the liberation of the Ukraine by the valorous Red Army from German fascist occupation, but also the earlier liberation from the rule of the Austro-Hungarian monarchy and *szlachta* Poland. In the united family of Soviet nations, there is no national strife between the blood-related Russian, Ukrainian and Byelorussian peoples. They are welded together by their brotherhood and their work to build socialist society. Fraternity among peoples and their free development is in harmony with the traditions of the Orthodox Local Churches.

In celebrating the 40th anniversary of the Lvov Church Council we cannot fail to recall with gratitude Protopresbyter Dr. Gavriil Kostelnik, the centenary of whose birth we are observing, and the whole Initiative Group for the Reunification of the Greek Catholic Church with the Russian Orthodox Church, among whose members special mention should be made of His Grace Archbishop Antony (Pelvetsky; †1957) of Stanislav and His Grace Bishop Mikhail (Melnik; †1955) of Drohobych, though it, of course, included also many other fervent enthusiasts of an ecclesiastical reunification with Orthodoxy.

We also remember with gratitude His Holiness Patriarch Aleksiy, who gave his blessing to the reunion of the Galician Greek Catholics and showed fatherly concern for his new spiritual children till his last days. Our gratitude also

goes to Metropolitan Ioann (Sokolov; †1968), of Kiev and Galich, who in the name of the Moscow Patriarch received the Galician Greek Catholics into the bosom of the Russian Orthodox Church and as Exarch to the Ukraine gave them spiritual guidance for nearly 20 years; to His Grace Archbishop Makariy (Oksiyuk; †1961) of Lvov and Ternopol, who in the early post-reunion years accomplished a great deal to restore the Orthodox teaching and rites in the Lvov Diocese. With a feeling of brotherly love we think of His Eminence Metropolitan Nikolai Yurik (†1984), His Grace Archbishop Grigoriy Zakalyak (†1984), and His Grace Archbishop Iosif Savrasa (†1984), all of whom for many years worked with dedication to consolidate Orthodoxy in their dioceses. Gratitude is also due to other archpastors, superintendent deans, pastors and pious laymen who selflessly, sometimes at the risk of their lives, contributed to asserting Orthodox consciousness among believers. Eternal memory to them! May the Risen Lord bestow crowns of glory on them in the eternal mansions of the Heavenly Father!

Only a few participants in or witnesses of the Lvov Church Council attend our celebration. We greet them joyously and admire their courage and devotion to Holy Orthodoxy. In the forty years since the Council, a new generation baptized in the Orthodox faith, in the faith of St. Vladimir, has risen; there are new priests in almost every parish; the priests in the Lvov, Ivano-Frankovsk and Mukachevo dioceses are no longer former Greek Catholics. They only know about the Union from history or from accounts of its surviving witnesses.

Although the Union is a thing of the past, and there will be no return to it on our soil, the archpastors and pastors should continue their efforts to overcome its consequences. As before, they must assert the Orthodox faith among their flock, but treat the ritual aspect with consideration, correcting only those customs which reflect non-Orthodox teaching. What does not conflict with the essence of the Orthodox doctrine should be carefully preserved. Orthodoxy is firm in preserving the purity and authenticity of the Apostolic and patristic faith, but it affords scope

for great variety of rites and folk customs free from non-Orthodox elements.

We live in the age of the spread of the ecumenical movement. Ecumenism has deeply and firmly penetrated the consciousness of the Church. The Russian Orthodox Church has from her early days taken an open-minded, positive attitude to any dialogue. In the last few decades, she has entered into a theological dialogue with many Christian Churches, including the Roman Catholic Church. By means of this dialogue she witnesses to her spiritual treasures, her main concern being the attainment of Christian unity. Our Church is aware of the difficulties one inevitably encounters in this endeavour. But, while relying on the human energies of those carrying on the dialogue, she pins her hopes on the guidance of the Holy Spirit. While being true to the dialogue of love she has been conducting with the Roman Catholic Church, the Russian Orthodox Church, together with other Local Churches, at the same time regards the Union and proselytism as serious obstacles to a fruitful intercourse. We would like the Catholic side seriously to heed the voice of the Orthodox Church.

The Russian Orthodox Church is convinced that the ecumenical movement is inseparable from the peacemaking service. Christendom cannot act as a passive bystander in relation to the most urgent problem facing mankind: that of maintaining and consolidating world peace. The Christian concern for ensuring just peace on Earth provides a favourable basis for the growth of ecumenism.

The Holy Synod of the Russian Orthodox Church recently issued a Message on War and Peace in a Nuclear Age, addressed to its flock all over Russia and to the entire Christian world. It warns that, with the armaments of the most highly developed states at their present level, nuclear war would mean rapid destruction of whole countries by shock-waves, blast of fire and lethal radiation. The consequences of nuclear war are unpredictable. According to the testimony of scientists, life on Earth, in fact, at Creation, stands in danger of total annihilation. Earth may be turned into lifeless desert.

Mankind today is confronted with a problem that calls for a new approach from the material, moral and theological point of view. There have always been wars on Earth, but all of them sooner or later came to an end and there was peace again. The forecasts of scientists today on the outlook for life on our planet after a possible nuclear war rule out the return of peace. Nuclear war would put an end to all war and all peace, because it would mark the end of life on Earth.

To save mankind from self-destruction, the Soviet Union, in its Statement of January 15, 1986, advanced a comprehensive programme for the stage-by-stage destruction of nuclear weapons by the end of the twentieth century. For us Christians this initiative is acceptable both in its content and by the time envisaged for its implementation, for it coincides with the 2000th anniversary of the coming to the world of Our Lord Jesus Christ, the Prince of Peace.

The Holy Synod of our Church supports the peace initiative of our state. It regards it as being of outstanding importance for all mankind, and calls on all Churches, all Christians and all people of good will to do everything possible in order "to stop the arms race and, to this end, to seek first a complete ban on nuclear tests; to deliver the Earth from nuclear weapons before the end of this century; to prevent the use of outer space for military purposes.... We are convinced," the Message goes on to say, "that such cooperation is an effective means of eliminating prejudice, misunderstanding, artificial weeds of hatred and distrust between nations, which, in their turn, contribute to the escalation of international tension and the growth of militarism. Solidarity for peace of all people of good will has always offered new possibilities for the peace service,

giving us new strength for consolidation of peace and justice in the world."

Together with all Soviet people, the Russian Orthodox Church received with satisfaction the Statement of the Soviet Government on the unilateral prolongation of its moratorium on nuclear tests until August 6, 1986.

With all Soviet people, we are deeply disturbed by the Chernobyl nuclear power station accident. It has caused grief in our hearts. We offer up our prayers to God that all the consequences of this accident may be healed. At the same time, we express our gratitude to the Soviet government for mobilizing the whole comprehensive power of our state to overcome the calamity, and for the aid given to those affected. We also warmly thank all those abroad who have displayed brotherly sympathy and rendered us aid in this hour of trial. However, we are profoundly saddened by the malicious glee and moral depravity of those who try to present our misfortune and suffering in the wrong light and thus undermine trust in the peace-loving policy of the Soviet Union. We condemn the campaign of lies and slander launched in connection with the Chernobyl events by the mass media in some countries of Western Europe and, particularly, in the USA.

Dear fathers and brothers! For forty years now we have been one Orthodox family in our multinational state. Our celebration today is the joy of the Russian Orthodox Church, it is an evidence of our Church unity. In these Easter days we offer up prayers of thanksgiving to the Risen Lord, Who restored the unity of our Church by the grace of the Holy Spirit, and we beg Him to keep us united in thought and in soul, to preserve us in love and peace.

May the Lord give peace to all peoples of the world!

Report by Metropolitan NIKODIM of Lvov and Ternopol

This is the day which the Lord hath made; we will rejoice and be glad in it (Ps. 118. 24)

Your Eminences,
Your Graces,
Venerable fathers, dear foreign guests
and all participants in this jubilee celebration!

The days when the Orthodox Church joyously glorifies the Conqueror of Sin and Death are really a most fitting occasion for marking the 40th anniversary of our reunion which bears the imprint of triumph of the Commandment of Christ—that they all may be one (Jn. 17. 21).

It has been 40 years now since the time when the clergy and laity of the Western Ukrainian dioceses cast off the shackles of the Church Union with the Roman Catholics and translated into reality the cherished dreams of their devout forefathers of the return into the bosom of the Russian Orthodox Church. However, this centuries-old journey back home was neither easy, nor smooth.

A great idea may often be likened to a man who is born in pain, grows up in labours, gradually winning respect and gaining strength to be able to express the positive truth which constitutes the meaning of his existence. The truth contained in the idea is striving for the ideal and provides the motivation for its realization, thereafter cementing the unity of the individuals captured by it. The idea has a force of its own which is measured by its value, it pierces man's mind and heart, draws them like a magnet, and inspires the man striving for its realization to sacrifice. Once implemented, the idea becomes a material force which stands up against heavy blows, for the flame of trials serves to temper it and make it stronger. It does not perish. Once realized, the idea becomes like the fire, that saith not: *It is enough* (Prov. 30. 16). Like a spark kindling a flame, an idea kindles thousands of human hearts, giving them light and warmth.

In the Western Ukraine, the idea of oneness of the Orthodox Faith began to evolve ever since it had been suppressed by force, that is, from the treacherous

proclamation of the Church Union in Brest in 1596. The force of this idea is witnessed to this day by the graves of the martyrs of piety, that is of Orthodoxy, the chronicles of the local ancient churches, the ruins of the former Orthodox cloister in Lavrov, near Sambor, and of the Univskiy cloister, the ruins of the Manyava Skete, and also by the history of the struggle of the church fraternities of Lvov, Galich, Ternopol, Rogatin, Terebovlya and other cities and towns.

Our forefathers populating the Western regions of the Ukraine had been exposed for a long time to grave abuses and humiliation for upholding their unity in Orthodox Faith with which the whole of our people was graced by Divine Providence.

This is what Prince Konstantin Ostrozhsy, a great champion of Orthodoxy wrote echoing the feelings of the Orthodox flock about the Brest Union, which had been fastened like a noose around the necks of our people: "What can be more impudent and lawless? Having come to a collusion, the six or seven malevolents had turned back on their pastors, Their Holinesses the Patriarchs, by whom they were ordained, and had the audacity, acting quite arbitrarily, to tear all of us, the Orthodox, like dumb creatures, away from the truth and plunge us into ruin." Such was the ignominious beginning of the Church Union of Brest which, to please Rome, had the audacity to call "schismatic" the Holy Apostolic Orthodox Church and, having thus discredited her, provoked our faithful to treachery. Such was the cunning and shameful role played by the Union all through the history of its existence.

Following the spread of the Union by coercion, the Western regions of the Ukraine came under the sway of people who were ill disposed towards our nation and the Orthodox Church. To suit the interests of this alien ruling elite an objective was advanced to root out at all costs the slightest tendencies for reunification on the part of the popular

masses. But century after century believers passed from generation to generation the idea of a reunion, of a return to the faith of the forefathers, cherished and nurtured it in their hearts as a *sanctum sanctorum* and kept looking forward to its ultimate implementation.

This unfading memory of their spiritual oneness with the Orthodox Faith of their forefathers, the awareness of their ethnic affinity with the Orthodox of the Ukraine and Russia, inspired the people of Galicia to the struggle against the Union. A significant place in this struggle belonged to church fraternities in the Ukraine. The most authoritative of these was the Lvov fraternity, founded in 1439. Linked with its activities are the names of some of the outstanding men of Ukrainian culture, including Ivan Vishensky, Yuriy Rogatinets, Iov Boretsky, the brothers Zizaniya and others. Thanks to their efforts the Lvov fraternity emerged as a most significant centre of culture and enlightenment in the Western regions of the Ukraine. The main objective of these church fraternities was to revive the Orthodox Faith. Members of the fraternities realized that the cause of Orthodoxy in the Ukraine was undermined by the absence of their own schools for the faithful who had to quench their thirst from an alien spring and in doing so were poisoned by the venom of non-Orthodoxy. And the fraternities took steps to open their own schools in which the youth of the Ukraine could be brought up in the spirit of Orthodoxy, patriotism and love for their nation and its cultural heritage. Ever since they were established, the fraternities stood in opposition to Catholic schools whose aim was to polonize the people of the Ukraine and Byelorussia.

The time of the Kingdom of Poland had long passed, but the Western Ukraine suffered none the less under the Austro-Hungarian occupation of 1772-1918. During this period the ranks of the outstanding fighters against the Union included Fathers Markian Shashkevich, Iakov Golovatsky and Ioann Naumovich. Added to the list of martyrs who gave their lives for the triumph of Orthodoxy were Hieromonk Aleksiy Kabalyuk, Father Ignaty Gudima, Maksim Sandovich and many others.

Even before World War I the Austrian authorities regarded belonging to and

confessing the Orthodox Faith as treason and espionage for Russia. Uniate clergy and Austrian police joined forces in staging a number of trials in Transcarpathia and in Lvov. But in 1914, following the first Russian victories at the start of the war, the Orthodox parishes were opened in Galicia, which held the promise of an eventual return of the Greek Catholics of that region to the bosom of the Russian Orthodox Mother Church.

However, from 1919 to 1939, when Galicia was under Polish rule again, following the disintegration of Austria-Hungary, the authorities still continued the policy of suppressing all manifestations of Orthodoxy, and the Ukrainian population found themselves under mounting political and economic pressure. The extremist policy of the Polish bourgeois government who gave Ukrainian lands to Polish settlers, the closure of Ukrainian schools, falsification of birth certificates with jobs being given only to those who agreed to transfer their birth certificates to Roman Catholic churches—all these measures were aimed at a total eradication of Orthodoxy. But all these plans were doomed to failure.

In the years of the fascist occupation the Uniate hierarchy again discredited itself in the eyes of the clergy and laity by its siding with the invaders and betraying the vital interests of their own people and the Motherland. All this made the clergy and laity to take a realistic view of the disgraceful role of the Uniates on our soil.

The glorious Victory of the Soviet people in the Great Patriotic War over Hitler Germany liberated and united once and for all all regions of the Ukraine, and, naturally, gave its believers the right and opportunity to unite in faith.

This long awaited event took place at the majestic Church and People's Council that met in Lvov from March 8 to 10, 1946. It was convened by the Initiative Group for the Reunification of the Greek Catholic Church with the Russian Orthodox Church, headed by an ardent champion of the reunion, Protopresbyter Gavriil Kostelnik, Rector of the Church of the Transfiguration in Lvov. The Council was called when it became quite clear that an overwhelming majority of the clergy and laity of all

the Greek Catholic dioceses in Galicia shared a common desire to break away from the Union and return to the bosom of the Russian Orthodox Mother Church.

Protopresbyter Gavriil Kostelnik pointed out in one of his works: "In actual fact the Council had been prepared by the course of history since the end of the 19th century. During all that time, from the 19th century till 1946, the Union in Galicia was in a process of erosion and decay, being in a state of profound crisis". This made the return of the church flock of Galicia and Transcarpathia to the Orthodox Faith of their forefathers and the ultimate abolition of the Church Unions of Brest and of Uzhgorod an event of truly historic importance.

The Church Council of Lvov voiced a common will of the Greek Catholic clergy and laity to return to the Orthodox Faith of their forefathers. Suffice it to recall that by the time of the Lvov Council a total of 997 priests, that is 78 per cent of the clergy, had formally expressed their desire to break away from the Union and be reunited with the Russian Orthodox Church.

The calling of the Council of the Greek Catholic Church of the Western regions of the Ukraine had been prepared by the Initiative Group for the Reunification of the Greek Catholic Church with the Russian Orthodox Church set up in Lvov on May 28, 1945. Its founders were Rector of the Lvov Church of the Transfiguration, Father Dr. Gavriil Kostelnik, representative of the Lvov Diocese, who became the Chairman of the Initiative Group; Father Dr. Mikhail Melnik, rector of the church in the village of Nizhankovichi and General Vicar of the Peremysl Diocese; and Father Antony Pelvetsky, rector of the church in the town of Kopychintsy, superintendent dean of the Gusyatin Deanery, who represented the Stanislaw Diocese.

Our St. George Cathedral Church is a fine and majestic edifice. It is an object of great affection and spiritual striving of believers in the Western regions of the Ukraine. And it was chosen as the venue of the Lvov Church Council which, after a broad and unrestrained discussion took the historic decision on the abrogation of the Brest Church Union.

The unanimous decision of the Coun-

cil members was that "in the present situation, thanks to the heroic feats of courage and the great Victory of the Soviet Union, when all the Ukrainian lands have been reunited and the people of the Ukraine became the master thereof, it would be unreasonable to continue to support the uniate tendencies and it would be an unpardonable sin to support in our people hatred and fratricidal strife of which the Union had been and will always remain the historical cause".

The Church Council therefore decided to abrogate the resolutions of the 1596 Council of Brest, abolish the Union and the dependence on the Vatican and return to the holy Orthodox Faith of the forefathers and rejoin the Russian Orthodox Church.

Right after the publication of the resolutions of the Church Council of Lvov and in the subsequent years, the proponents of Uniatism in the West launched a number of attempts to declare the Lvov Church Council uncanonical because it was allegedly held without the participation of the bishops. The purpose of these attempts was to prevent the faithful Ukrainians of Galicia from ever returning to the bosom of Holy Orthodoxy, remaining forever alien to their native people and obedient servants of Rome. Some members of the episcopate of the Ukrainian Uniate Church abroad issued a statement, claiming that at the 1946 Church Council of Lvov the clergy and laity of Galicia allegedly had no right to abrogate the resolutions of the 1596 Council of Brest. However, it is that particular Uniate Council, the most unlawful in history because of its perfidiousness, that cannot be recognized as canonical and legal.

Some Ukrainian proponents of the Union are still obsessed with the idea of depriving the Russian Orthodox Church of the revived dioceses in the Western Ukraine and plunge them again into that terrible spiritual discord which they had been able to overcome by the mercy of God and thanks to the resolutions of the 1946 Church Council of Lvov.

Today it is appropriate to ask these fanatical proponents of the Union: was there really any reason for introducing it, who exactly needed and initiated it, and what good had it done to the Church

people? There can be but one clear and straightforward answer to these questions: the Union was an artificial phenomenon brought to life by anti-popular forces, by the efforts of the Polish rulers and the Jesuits. It has brought no good to our people, but only misunderstanding, tears, discord, enmity and fratricide.

There can be no doubt that the objective of the tendentious and groundless declarations of the Uniate episcopate abroad consists in again sowing discord among Ukrainians, provoking strife among the faithful of Galicia and producing a negative effect on their church life. Before making and propagating any such cunning statements, a sober-minded religious worker must consider the effect they may have upon the people for whom they are intended, that is, the clergy and laity of the Western Ukraine. Disregard for the faith of our forefathers, for the grace-giving confession of Prince St. Vladimir, Equal to the Apostles, who had received Holy Baptism from Orthodox Byzantium and not from the Catholic Rome, as well as a hostile attitude towards their Motherland will never meet their spiritual requirements or put their conscience at ease. Unfortunately, those who had so broadly availed themselves of the Union for sowing discord among our blood brothers will hardly ever endorse the acts of the 1946 Church Council of Lvov or recognize its legality, since they themselves are acting contrary to all Christian laws, being guided instead by slander, lies and enmity towards their own people and scorn for the faith of their forefathers—the Orthodox faith.

In actual fact, there can be no question about the canonical nature of the Church Council of Lvov. It came as a free expression of the will of the people, of those children of the Orthodox Church who had waged a long and courageous struggle in Galicia against the hated Union imposed by force for the eventual return to their fathers' house from which their fathers and grandfathers had been torn away.

At that great and triumphant moment in the history of our reunion, the Primate of the Russian Orthodox Church, His Holiness Patriarch Aleksiy of Moscow and All Russia, as he opened his embrace to his long-awaited children, wrote: "May the Lord give His blessing

to the labours of the Lvov Council and grant unto us the joy of unity!"

Ukrainian Uniates abroad claimed that there were no bishops at the 1946 Church Council of Lvov. In actual fact, however, it was attended by the following archpastors: the Exarch to the Ukraine, Metropolitan Ioann of Kiev and Galich; Bishop Makariy of Lvov and Ternopol; Bishop Nestor of Mukachevo and Uzhgorod; Local Bishops—Antoniyy of Stanislav and Kolomyia and Mikhail of Drogobych and Sambor, and also 216 clerics and 19 laymen. This attests to the truly representative nature of the Council which had been carefully prepared during a period of one year by the Initiative Group. The 1946 Church Council of Lvov proclaimed no new faith nor did it organize some new religious confession, it restored the former unity of the faithful of Galicia with their native Orthodoxy, granting them the fullness of spiritual communion with their compatriots.

The Council replaced the poisonous fog of ecclesiastical alienation and discord provoked by the Union among the children of a single Motherland with the holy and eternal principle of fraternal love and unbreakable unity, firm adherence to Orthodoxy, staunch agreement and common work for the good of the Motherland. The subsequent years proved that the reunion of the dioceses of the Western Ukraine with the Russian Orthodox Church accorded with the spiritual needs and will of the faithful.

As we celebrate today the 40th anniversary of the return of the faithful of Galicia to the faith of their fathers for which they had been exposed to much suffering, and as we prepare for the glorious jubilee of the Millennium of the Baptism of Russ, we can declare—we are Orthodox, our faith is the faith of our forefathers passed down to us by the Holy Apostles of Christ, the faith with which our land and our people were graced by Sts. Vladimir and Olga, Equal to the Apostles, by Sts. Antoniyy and Feodosiy of the Caves, by St. Iov of Pochaev and other saints of our Russian Orthodox Church.

Although 40 years is not such a long time, much has already been done in this period to assert the Orthodox Faith in the minds of the clergy and laity of the dioceses of the Western Ukraine. Worthy of high appraisal are the activi-

ties of all Orthodox archpastors, my predecessors of blessed memory: Metropolitan Makariy, Bishop Mikhail, Archbishops Antoniyy, Fotiy, Pankratiy, Paladiy, Grigoriy, Iosif and Metropolitan Nikolai, and also of the other pastors who have spared no effort for asserting Orthodoxy and the Church unity among the Ukrainian believers.

The reunited faithful of the Western regions of the Ukraine love the Orthodox Faith and their Orthodox Church. Our Church life is peacefully developing within the bounds of Holy Orthodoxy, and we give thanks to God for granting to the reunited clergy spiritual wisdom and Christian tactfulness in the complicated circumstances of transformation of our Church life. Today the exterior and interior of the churches of God in all the reunited dioceses of the Western Ukraine and their liturgical rites have been restored in their traditional Orthodox form and content. Unchanged is the architecture of our churches, such as those in the pre-Carpathian regions of Gutsulshchina, Boikovshchina and Lemkovshchina, erected in the folk style. Retained are our ancient church chants, which the Uniates did not dare to encroach upon, as well as some other local customs. This serves to strengthen the religious feelings of the faithful, for, as His Holiness Patriarch Aleksiy of blessed memory had pointed out, none of them contradict the basic principles of Holy Orthodoxy. The maternal love of the Russian Orthodox Church for her reunited children and her profound understanding of their feelings paved the way to even stronger unity. Our churches are being constantly renovated, adorned with holy icons and improved in keeping with the Orthodox traditions. They attract believers who come in a prayerful and reverential mood to light candles and pray before the icons of the saints who had pursued their acts of faith in various corners of our vast Motherland and were canonized by the Orthodox Church, such as Metropolitan St. Petr of Moscow, Metropolitan St. Dimitriy of Rostov, Bishop St. Innokenty of Irkutsk, Archbishop St. Feodosiy of Chernigov, Bishop St. Ioasaf of Belgorod, Metropolitan St. Ioann of Tobolsk, Archbishop St. Meletiy of Kharkov, Sts. Antoniyy and Feodosiy of the Caves and the other ascetics of the Kiev-Pechery Monastery, St.

Iov of Pochaev and St. Makariy of Kiev the Martyr. All of them had emerged from the Holy Russ and swelled with their exploits the hosts of saints of Universal Orthodoxy and adorned with their names the Church Triumphant.

Having been reunited with the Russian Orthodox Church, we have not only regained our original Orthodox Faith, but have returned to our liturgy its traditional splendour and beauty.

Our Orthodox believers hold in reverence "the builders of God's Mysteries" — their archpastors and clergy, especially young clergymen, the graduates of our Orthodox theological seminaries and academies. Brought up in the Orthodox spirit, they diligently discharge their pastoral duties in keeping with the canons of the Church and state laws. By their pastoral zeal they maintain in the hearts of their parishioners the Orthodox Faith and the love of their Church and their Motherland.

The Russian and Ukrainian Orthodox East from which the enemies of our country and of our fathers' faith had been trying to alienate our hearts and minds, submitting them to Rome and to serving alien interests, remains forever the foundation of our staunch brotherhood which is near and dear to our hearts.

The living voice of the Supreme Church Authority sounding in the festal messages, addresses and instructions of Metropolitan Filaret of Kiev and Galich, a loyal co-worker of His Holiness Patriarch Pimen, who marks in May 1986 the 20th anniversary of his administration of the Kiev Metropolitanate and the Exarchate of the Ukraine, is received with great attention and love by our faithful, as well as the messages of the local archpastors. These documents not only attest to the archpastoral concern for the flock, but call upon all our faithful to live in a prayerful union with the Holy Russian Orthodox Church as our dear Mother, for being together with one's dear mother is the greatest happiness for the good and affectionate children.

We tirelessly urge our pastors that they, by their honest and diligent work and exemplary pastoral life, encourage the faithful to be not only the true confessors of our Orthodox Faith, but also honest citizens and patriots.

In his Christmas Message, His Holiness Patriarch Pimen addressed the

children of the Church with the following words: "Upon us lies the duty of drawing nearer the blessed time of universal peace by our fervent prayer 'for peace of the whole world', by our constant preaching of peace, by our all-round support of all peace initiatives of our government, by fulfilling our civic duty worthily, and by leading an exemplary family life". Is it not happiness for us to live in peace, confessing the faith of our devout forefathers, enjoying the freedom of worship in our churches and building, together with the whole people of our country, our own well-being?

As the Message of the Holy Synod of our Church of February 7, 1986, points out, in this nation-wide effort we have before us "a large field of action for the ecumenical cooperation between Christians, for inter-religious peacemaking and for cooperation with those non-religious social groups which seek to help establish a just and lasting peace in the world".

Our Church reunion is a victory of Christian peace and love. Looking carefully back into the past 40 years of God's grace in the life of our West Ukrainian dioceses and making a realistic appraisal of our Church activity, we are convinced that it is in brotherly union alone that the peace of Christ triumphs and Gospel love increases. The years of our restored unity have demonstrated the rich opportunities for bringing to the fore the spiritual values in the bosom of the Holy, Catholic and Apostolic

Church, the true spiritual treasure of faith.

Having been reunited with the Russian Orthodox Church in 1946, the faithful of the Western regions of the Ukraine have demonstrated their lofty religiousness, true maturity, have proved that instead of being slaves, they have become the solicitous masters on their own land, in their Motherland, having embarked upon the road of their forefathers from which they will never depart again. The grateful descendants and history will never forget that sacred event—the return of the believers of Galicia to the faith of their forefathers.

We express our gratitude to the Russian Orthodox Mother Church, His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod for their sincere and constant concern for the salvation of our believers, for the love with which they fortify us, their children, for the worthy assertion of Holy Orthodoxy in Galicia.

We also offer gratitude to our Government for understanding our needs in the worthy fulfilment of our filial duty to the Motherland.

On this festal occasion of our jubilee we offer a gift of faith and our sincere love to the Lord for His blessings bestowed upon our Holy Church and our people and beseech the Most High that He might bless our Motherland with a peaceful life and grant unto all nations on Earth a just and durable peace.

Report by Archbishop MAKARIY of Ivano-Frankovsk and Kolomyya

A period of 40 years separates us from the momentous date when the Greek Catholic Church of Galicia was reunited with the Russian Orthodox Church, when she abrogated the Union and returned to Holy Orthodoxy which had been accepted by our people in the Baptism of Russ some one thousand years ago.

As is very often the case, a great idea, like a man, is born in pain and gains strength as it continues to grow. An implemented idea becomes a factor of reality and sustains even the heaviest of blows. As a flame born of

a tiny spark, an idea kindles millions of hearts, giving them light and warmth.

The idea of unity of our Orthodox Faith originated right after the forcible proclamation of the Church Union in Brest in 1596. The introduction of this Church Union, accompanied by an onslaught of the Polish gentry and Catholicism, ran into a resolute resistance on the part of all sections of the Ukrainian people. Among those who refused to accept the Union were a large number of peasants and townsfolk, a greater part of the Orthodox clergy,

monks and nuns. Protests against the Union were launched by religious fraternities and it was also attacked by Orthodox theologians in their works. The resolute resistance to coercion and reprisals following the introduction of the Union was also joined by the Cossacks, the armed section of the Ukrainian people, who rallied behind a call to defend the Orthodox Faith, to fight against the Union. One common saying of the time was: "The Roman Pope is worse than the Crimean Khan". This apt saying vividly testified to the harsh sufferings that fell to the lot of the Ukrainian people while the Union was in force.

The call to defend faith sanctified all popular uprisings in the Ukraine over that period, from the revolt of S. Nalivaiko to what has come to be known as the Koliivshchina uprising (the 1768 rising of the Cossacks and peasants) by means of which popular masses tried to free themselves from social, national and religious oppression, from the violence of the Polish feudals and persecution by fanatic proponents of Catholicism and the Union.

The liberation struggle of the Ukrainian people for a reunion of the Ukraine with Russia was led by Bogdan Khmelnytsky. A true son of his people, he called in his first appeals to the Zaporozhian Cossacks, rising his compatriots to the struggle in 1648, to fight "for their liberties, won at the price of their blood, and for their good old Greek faith". This call helped to rally all sections of the Ukrainian people, including the Cossacks, peasants, the lower middle class and artisans, the Orthodox clergy and petty Ukrainian gentry. All of them shared a common desire to liberate themselves from the sway of the Uniate Church and the oppression of Polish Catholic feudal lords. During the liberation war of 1648-1654, the leaders of the Union and its fanatical proponents, having embarked upon the path of apostasy and violence, sided with the enemies and oppressors of the Ukrainian people. This is vividly illustrated by the following fact.

In June 1651, a certain Yakov Susha, an envoy of the Uniate Diocese of Kholm, arrived at the camp of the king's troops at Berestechko. He brought with him a miraculous Kholm

Icon of the Mother of God taken away by force from the Orthodox. In front of that icon he and other clergy prayed for victory over the rebels.

At that same time Metropolitan Ioasaf of Corinth arrived in the camp of the rebellious Cossacks, bringing to the leader of the uprising, Bogdan Khmelnytsky, a blessing from the Patriarch and a sword, blessed at the Holy Sepulchre in Jerusalem, as a symbol of the struggle for the right cause. This hierarch fulfilled his duty to the end and lost his life in the battle that followed.

The problem of the Union remained a burning issue in the subsequent years in which the Ukrainians and Byelorussians continued their struggle against the Polish domination. When a war broke out between Russia and Poland in 1654 for the Ukraine and Byelorussia, the Orthodox gave a rousing welcome to the advancing Russian troops which brought them freedom. The Uniates and Catholics responded with hostility and concealed hatred, and the Uniate hierarchs withdrew deep into the Polish territory, taking with them the church valuables.

The 18th century saw further aggravation of the religious problem in the Polish-Lithuanian state. Repressions against the Orthodox mounted. The proponents of the Union took a sharp turn towards Catholicism. The Uniate Council in Zamostie in 1720 introduced a number of innovations. In the middle of the 18th century an anonymous project was drawn up on eradication of ethnic Russians in the Polish kingdom. Its author cynically suggested methods for the complete eradication of Russian culture and ultimate polonization of the Ukrainian and Byelorussian population. But despite all these plans and measures this period witnessed growing tendencies for the return to Orthodoxy. Thus, after an inspection visit to the Lutsk Diocese by the newly appointed Orthodox Bishop Viktor Sadkovsky the number of parishes increased from 94 to 300. From 1781 to 1783 alone a total of more than 100,000 Uniates returned to Orthodoxy, and following the second and third divisions of Poland (1792-1795) within only one month in 1794 a total of 463 priests with 333,093 parishioners turned Orthodox. Another

one and a half million Uniates joined the Orthodox Church in the 19th century.

In Galicia which came under Austrian rule, the Union was introduced only at the end of the 17th century as a result of activities of secret proponents of the Union—Bishop Innokentiy of Peremysl and Bishop Iosif of Lvov. A national revival of the Ukrainian population of Galicia began in the middle of the 19th century under the influence of Markian Shashkevich and his associates. Among the outstanding fighters against the Union at that time were Prof. Iakov Golovatsky (1814-1888) who had to leave Galicia in 1867 and move to Russia where he became an Orthodox, and Father Ioann Naumovich (1826-1891), who acted as a true apostle of Orthodox Faith in Galicia. He strove to cleanse the Eastern rite from Latin additions and with that aim in view undertook the publication of the *Nauka* (Science) journal. His enlightening work was of much benefit which is evidenced by the fact that some peasants willed that copies of the journal of Father Ioann Naumovich be placed into their coffins. Neither persecutions, nor imprisonment could silence Father Ioann Naumovich, and being released from jail, he formally rejoined Orthodoxy and moved to Kiev. There were a number of other fine champions of Orthodox Faith in Galicia. In the 1860s, the Austrian authorities launched persecutions against champions of the purity of Eastern rite. In this situation many Uniate priests had to move from Galicia to the Kholm Region where they became Orthodox pastors. At the start of the 20th century Orthodox parishes mushroomed in Eastern Galicia, Galich, Zaluch, near Snyatin, Lyatsk, near Zolochev, in Stenyatin, near Sokal and Novoshin and near Dolina. The first Orthodox missionaries in all these localities were Fathers Gudima, Sandovich, Ilechko and Tsymbala who all died a martyr's death.

And there were also many enthusiasts among the youth, mostly young peasants, who crossed into Russia to train for missionary work in their native regions. Many settlers from sub-Carpathian regions left Austria-Hungary, abandoned Uniatism and turned

Orthodox. This was noted by the Uniate Bishop Grigoriy (Khomishin) of Stanislav in his message of November 17, 1911: "Youths and girls from these regions are sent to schools in Russia so that, after finishing their studies, they could be better prepared for spreading schismatic [i. e. Orthodox.—*Auth.*] ideas among the local residents."

The onslaught on Orthodoxy continued at the time of the bourgeois-chauvinist regime of Pilsudsky. As for the Vatican, it remained silent, having received from the Polish government 2 million zlotys. The Ukrainian Orthodox, who suffered insults and humiliations from the papal Rome even before the Union was forced upon them, were looking forward to an opportunity to settle scores with Rome once and for all. A real ideological leader of the movement for the liberation of the Ukrainians from the Union was Protopresbyter Gavriil Kostelnik. In 1924, in his work "The Fate of the Union", he asked bitterly: "What will happen to us? What are we to do?" The answer came only 22 years later. Father Gavriil devoted all his life to studying the tragic past of our people in connection with the imposition of the Church Union with Rome. He proved with his life and numerous scholarly works that he realized the need for the Church Council of Lvov 20 years before it actually took place. In a report entitled "Ideology of the Union" delivered at the Uniate convention in Lvov in 1936, Father Gavriil boldly drew the attention of the clergy and believers to the fact that "there is something broken, twisted and unnatural in the Union, which cripples us and drains our strength, like, for example, cancer". He was firmly convinced that "the Union, since it is a foreign body in the organism of our people, is doomed as such, because a healthy organism always gets rid of a foreign body". Protopresbyter Gavriil Kostelnik made no secret of his views and always insisted that the Ukrainian people have nothing in common with Rome, that they must break with the Vatican and reunite with the Orthodox Church. This opportunity arose when the Red Army smashed the Hitlerite invaders and liberated our Motherland, the Slavonic and other peoples of Europe, saving them from inevitable ruin.

The cherished hopes of the long-suffering West Ukrainian people came true: they formed a common fraternal union with the population of the Soviet Ukraine.

But following this political reunification the Ukrainian believers were also eager to see a Church reunion. The blessed day drew near, and on May 28, 1945, the Initiative Group for the reunification of the Greek Catholic Church in the Western regions of the Ukraine with the Russian Orthodox Church came into being in Lvov. Its founders were Protopresbyter Gavriil Kostelnik from the Lvov Diocese, Father Mikhail Melnik from the Peremysl Diocese and Father Antoni Pelvetsky from the Stanislav Diocese. By early March 1946, the group included a total of 986 priests.

At their meeting on March 8, 1946, the representatives of the clergy and laity of the Greek Catholic dioceses of the Western Ukraine unanimously endorsed a decision to sever all links with Rome, embrace again the Orthodox Faith of their forefathers and rejoin the Russian Orthodox Church. It was not in vain that the chief architect of this cause, Protopresbyter Gavriil Kostelnik appealed to the clergy of Galicia to live up to their lofty calling and spare no effort in order to effect a return to the ancestral faith, to the purity of Christian Faith, to Holy Orthodoxy. Following the Church Council of Lvov, Protopresbyter Gavriil Kostelnik still deemed it his duty to show that the Vatican was responsible for splitting the Universal Church. He did it in his scholarly works which were published in the *Pravoslavniy Visnik* (Orthodox Herald) church journal. Thus, he helped the reunited clergy and laity to enhance their ecclesiastical awareness so that they could conscientiously work for the good and glory of the Orthodox Church and their Motherland.

In his works Father Gavriil Kostelnik laid bare, with zeal and erudition that were so typical of him, the historical falsehood of the papacy, exposing its apostasy from the evangelical purity of Christianity, and the rulings of the Ecumenical Councils as well as its intrigues and aggressive designs against the Christian world. These works remain topical to this day and will

continue to be important also in the future.

The fond memories of Father Gavriil Kostelnik will live forever in our grateful hearts and among our faithful and will be passed from generation to generation.

By a decision of the Initiative Group for the reunification of the clergy and laity, Father Antoni Pelvetsky, a former rector in Kopychintsy, the dean of the Gusyatin deanery who later became the first Orthodox Bishop of Stanislav, became the administrator of the Stanislav (now Ivano-Frankovsk) Diocese on May 1, 1945. His pastoral zeal in the conditions of Uniate domination had made him the target of various reprisals, including imprisonment. All that made him address himself to the problem of what the Union really was. He wrote in his notes: "I came to realize that the Uniate Church has no future.... There is but one way out—a return to the glorious faith of our forefathers and the Orthodox Church". This observation aptly expressed the thoughts and aspirations of the majority of the clergy and faithful in the Western regions of the Ukraine. These ideas were shared by practically all the Greek Catholic clergy during the final period of the existence of the Union, and when the time came, they were able to take the right decision that was so necessary for the people.

Long forgotten were the Orthodox hierarchs who once administered the see of ancient Galich located not far from Ivano-Frankovsk. There were ruins on the site of our ancient Carpathian Athos—the Manyavsky Skete (now built anew) which was once a blossoming centre of Orthodox life whose light reached nearly all the corners of the Western Ukraine, extending to Volhynia, Bukovina and the Transcarpathian region. The voice of the founders of this cloister—St. Iov Knyaginitsky and St. Feodosiy, was heeded in Moscow, Kiev and even in Constantinople. The Constantinople Patriarch granted to the Manyavsky Skete the stauropegion status, gifts were sent to the skete from Moscow, and Kiev invited its fathers superior to church councils. Thus, the acts of the Kiev Church Council of 1628 bear, next to the signature of St. Iov of Pochaev, that of St. Feodosiy. And St.

Iov of Pochaev himself first embarked upon his ascetic acts in the Ugornik Monastery in Pokutye which had been founded by St. Iov Knyaginitsky. And His Grace Antony also began his archpastoral service in this land.

It was with great spiritual joy that the greater part of the clergy of the Ivano-Frankovsk Diocese received the decision on the abrogation of the Church Union of Brest. Orthodoxy continued to gain ground, and the Union, which became redundant even for the Vatican itself, continued to disintegrate even in places where it used to be strong. During that period the flock and clergy required particularly wise and considerate leadership to help them overcome the influence of Uniate fanaticism. This lofty mission was accomplished by Vlyadka Antony. During his brief term as archpastor, Orthodoxy won the love and respect on the part of the clergy and laity in this most latinized of our dioceses. While in 1946 there were 455 churches under his jurisdiction, by the end of the 1950s their number rose to 630.

Right from the start Vlyadka Antony made frequent visits to various parts of the diocese and had numerous meetings and discussions with the clergy to render practical help to parish priests in their work for the benefit of Orthodoxy. He also met with parishioners and frequently officiated in administrative centres and villages. In keeping with his request, beginning from 1948 every priest prepared papers and read them at meetings of the clergy of his deanery. The work started by Vlyadka Antony was continued by his successor, Archbishop Iosif Savrash († 1984).

But in some parishes fanatical supporters of the Union offered bitter resistance to the change. In the Dolina District, for example, they were responsible for the martyr's death of local clerics, including Fathers: Evgeniy Yuriv (the village of Tisiv), Stefan Bilyi (the village of Lolin), Vasily Bodak (the village of Novoselitsa) and Dimitriy Pirko (the village of Novoshin). But despite all that, Orthodoxy continued to gain ground in our diocese.

Taking stock of the past period of 40 years, one should stress that it was imbued with profound significance and

saw major changes in the church life of the Western dioceses of the Ukraine. Indeed, Orthodoxy was revived and reaffirmed there during this time. And today we thank God and our Orthodox archpastors as well as our pastors, their assistants, for their zeal in asserting the true faith on the soil of the Western Ukraine.

The clergy and laity of the Western Ukrainian dioceses are infinitely grateful to the Russian Orthodox Church for her lavish moral assistance. Following the reunification, the church rite was first of all purified from the Latin additions and distortions to bring it closer to our ancient traditions. Guidance in this work was provided by the decisions of the Holy Synod of December 12, 1949, and the Council of Bishops of the Western dioceses of January 20, 1950, which set out in 16 points the basic dogmatic, liturgical and church-historical requirements for pastoral service.

To maintain links with the parish clergy smaller councils are called chaired by the archpastor of the Ivano-Frankovsk Diocese at which reports are presented on some aspects of theology and pastors exchange experience. Besides, the archpastor pays frequent visits to parish churches and officiates in them. Especially solemn archpastoral services are conducted to consecrate churches after restoration and repairs. This heightens the religious mood of the faithful and fortifies their love for the Russian Orthodox Church and respect for their archpastors. Our believers take good care of their churches. Many churches are redecorated in the traditions of Eastern Orthodox icon-painting. Restoration work is nearing completion in the Ivano-Frankovsk cathedral church and its splendid iconostasis has been renovated.

One should also mention the beneficent educational influence upon the clergy and laity of our diocese of the Pochaev Lavra of the Dormition. Our pilgrims often visit this ancient stronghold of Orthodoxy and receive spiritual consolation there witnessing the unique beauty of Orthodox divine service.

The Orthodox sentiments of our people are testified to by the number of young people who wish to become Or-

thodox clerics and are studying at the Moscow and Leningrad theological academies and seminaries and in the Odessa Theological Seminary. Their lofty piety in the spirit of Orthodoxy is the result of their upbringing in which the Church and their parents work together. Therefore attempts of our enemies to revive the Union are doomed to failure.

A worthy response to one such attempt was given by His Holiness Patriarch Pimen in a letter to Pope John Paul II of December 22, 1980 (see: *Patriarch Pimen. Sermons, Speeches...* Moscow Patriarchate Publication, Moscow, 1985, Vol. II, p. 315). The Union, born by violating the conscience of our people, is dead because, as the Uniates themselves admitted as far back as 1928, it lapsed into "a sort of spiritual anemia".

The Church Union of Brest was finally abolished at the 1946 Church Council of Lvov. This is a historically indisputable fact, just like the fact of our return to Holy Orthodoxy, the true faith received in Holy Baptism by the ancestors of the Ukrainians, Byelorussians and Russians.

We thank the All-Merciful God for our reunion with the Russian Orthodox Church together with which we shall celebrate the Millennium of the Baptism of Russ in 1988.

It is with great joy that we now mark the 40th anniversary of the Church Council of Lvov, because for all of these 40 years we have been living, praying and working under the peaceful sky. And we owe this to the efforts of the wise leaders of our country who stand at the head of the struggle for world peace. Great is our joy, and our joy no man taketh from us (Jn. 16. 22).

The religious unity which sanctifies in the hearts of the Ukrainian and Byelorussian faithful their love for the brotherly Russian people has been a creative factor of life which inspires us to selfless work for the happiness of the peoples of our Motherland, to working for peace among all nations of the Earth. This has been vividly demonstrated by the active involvement of the clergy and laity of our diocese in the work for peace and in providing material support to the forces of peace. In 1985 alone our diocese contributed more than 150 thousand rubles to the Soviet Peace Fund.

Both our clergy and laity speak in support of the statement of Mikhail Sergeyevich Gorbachev of January 15, 1986, calling for the liquidation of all types of nuclear weapons before the year 2000. We are pleased and inspired to creative work by the words of M. S. Gorbachev who declared that: "The course of peace and disarmament will continue to be pivotal to the foreign policy of the CPSU and the Soviet state. In actively pursuing this course, the Soviet Union is prepared for wide-ranging cooperation with all those who act from positions of reason, good will and awareness of their responsibility for assuring mankind a future without wars and arms".

Christ said unto His disciples: *Peace I leave with you, my peace I give unto you* (Jn. 14. 27), and we are safeguarding this precious gift of God in order to pass it on to the future generations.

So let us pray with zeal during this jubilee of our church reunion and may our prayer help us gain God's blessing upon our labour and upon our life!

Peace be unto you and grace from Our Lord Jesus Christ. Amen.

In the Unity of Faith, Deeds and Aspirations

Correspondent of *The Journal of the Moscow Patriarchate*, A. MAKAROV, reviews Church celebrations in Lvov to mark the 40th anniversary of the Lvov Church Council held from May 17 to 19, 1986



he ancient city of Lvov. Over 700 years now, the complicated and often tragic history of the whole of the Western Ukraine has been reflected in it like in a mirror.

Tartar hordes and Hungarian feudal lords, Polish gentry and the Austrian monarchy have tried over the centuries to conquer this wonderful land and turn its population into slaves. In a bid to stamp out any aspiration for freedom among the people some of the more far-sighted conquerors tried to prop political slavery with the slavery of the spirit. For the people of Galicia their Orthodox faith provided the traditional foundation of national identity and their awareness of kinship with the Ukrainian, Russian and Byelorussian brothers of one faith and one blood with them offered support in the struggle to preserve this identity and independence. And it was for that very reason that heterodox invaders tried to deprive the local population of the faith of their forefathers.

The first attempt to eradicate Orthodoxy in Galicia and force upon it a Church union with Rome was made by the Hungarian King Andrew II in 1214. He asked the Pope's approval for making his son Kálmán the ruler of Galicia, promising in return to submit the Galician dioceses to Rome on the condition that the Greek rite would be preserved there. But the attempt proved a failure. When Prince Mstislav the Daring approached Galich in 1219, the local Orthodox gave him full support and the pro-Hungarian boyars who had betrayed national interests and Bishop Artemius installed by them on the See of Galicia had to escape.

In subsequent decades, other invaders, supported by Rome which was determined to expand its sphere of influence in the East at all costs, tried time and again to wrest, by hook or by crook, the western Russian dioceses from Universal Orthodoxy.

The most tragic situation arose at the close of the 16th century when the rulers of Poland which then held under its

sway the greater part of the Ukraine and Byelorussia, launched an unprecedented campaign of persecutions against the local Orthodox. It was at that time that people coined the saying: "The Roman Pope is worse than the Crimean Khan."

Under strong pressure of the Polish authorities, a group of Orthodox bishops called a council ("synod") in Brest in 1596 which adopted a Church union with Rome, which came to be known as the Brest Union.

Present-day proponents of the uniatism maintain that the Union was in keeping with the interests of the Ukrainian people, and promoted the implementation of the great idea of the unity of the Churches, neglecting the fact that the main goal of the Union and the main reason for concluding it was not so much the idea of uniting some of the Orthodox dioceses with the Roman Catholic Church, but latinization and subsequent Polonization of the local Ukrainian population.

The Ukrainians were well aware of that. They opposed attempts to impose upon them an alien ecclesiastical organization with a struggle which assumed a variety of forms—from literary polemics with Jesuits to armed uprisings. A major role in this struggle belonged to church fraternities, the strongest and most influential of which was the fraternity of Lvov. It is therefore really symbolic that Divine Providence chose Lvov as the place where representatives of the clergy and laity of the Western Ukrainian dioceses met in 1946, 350 years after the so-called "synod" of Brest, and formulated the obvious conclusion: the Union was an artificial product of Rome which could survive only with the support of Roman Catholic states and ceased to be viable when the Ukrainian people became the masters of their own land. The 1946 Church Council of Lvov decided to terminate the Union thus putting an end to the dependence on Rome, and return instead to the holy Orthodox faith of the forefath-

ers, reuniting with the Russian Orthodox Church.

In May this year Lvov became the venue of the Church celebrations to mark the 40th anniversary of this memorable event. Back at the beginning of the year, at a meeting of diocesan superintendent deans, a commission was set up on the preparation for the celebrations chaired by Metropolitan Nikodim of Lvov and Ternopol. At every deanery and in every church of the Lvov, Ternopol and Ivano-Frankovsk dioceses the return to the faith of the forefathers was marked. Divine services devoted to the event began in March, on the Sunday of Orthodoxy. Priests from the neighbouring parishes and superintendent deans took part in these services attended by a great number of believers, at which archpastoral messages on the 40th anniversary of the Lvov Church Council were read out. Metropolitan Nikodim of Lvov and Ternopol wrote in his message among other things: "Our jubilation is a joyous event for the Mother Church; it is an evidence of our Church unity. The return to the faith of Prince St. Vladimir, Equal to the Apostles, the abrogation of the Brest Union at the Lvov Church Council in 1946 is an outstanding event which signified unification of those divided in faith into one Church family. We trust that it was done through the action of God's will."

The celebrations led by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, were attended by Metropolitans Yuvenaliy of Krutitsy and Kolomna, Sergiy of Odessa and Kherson, Nikodim of Lvov and Ternopol; Archbishops Antoniyy of Chernigov and Nezhin, Makariy of Ivano-Frankovsk and Kolomyia, Irinei of Kharkov and Bogodukhov; Bishops Savva of Poltava and Kremenchug, Damaskin of Mukachevo and Uzhgorod, Varlaam of Chernovtsy and Bukovina, Sevastian of Kirovograd and Nikolaev, Ioann of Zhitomir and Ovruch, Antoniyy of Pereyaslav-Khmelnytsky; by representatives of the Department of External Church Relations and the Publishing Department of the Moscow Patriarchate, of the theological schools of the Russian Orthodox Church, as well as by the clergy, monks and nuns and laymen from the West Ukrainian dioceses and numerous guests. The anniversary celebrations in Lvov were also attended by representatives of

various Orthodox Sister Churches: the Georgian—Bishop Kallistrat of Kutaisi and Genati; the Romanian—Metropolitan Nicolae of Banat; the Polish—Bishop Adam of Przemyśl and Nowy Sącz; the Czechoslovak—Bishop Ioann of Michalovce, and also by the Exarch of the Patriarch of Alexandria to the Patriarch of Moscow, Archimandrite Theodoros; the Representative of the Patriarch of Antioch to the Patriarch of Moscow, Archimandrite Niphon; and the Representative of the Patriarch of Bulgaria to the Patriarch of Moscow, Archimandrite Kirill. On behalf of the non-Orthodox Churches the celebrations were attended by Bishop Anania of Azerbaijan (Armenian Apostolic Church) and representatives of various religious communities of Lvov.

The ceremony to mark the 40th anniversary of the Church Council of Lvov took place on May 17 in the Lvov Cathedral of St. George. It was attended by the hierarchs who had come for the occasion, representatives of the clergy and laity of the West Ukrainian dioceses and numerous guests.

Among the guests of honour were: Chairman of the Council for Religious Affairs of the Council of Ministers of the Ukrainian SSR, N. A. Kolesnik; Head of a Department of the Council for Religious Affairs of the USSR Council of Ministers, G. A. Mikhailov; and Deputy Chairman of the Lvov Regional Executive Committee of the Soviet of People's Deputies, I. S. Alaeva.

The meeting was opened by Metropolitan Nikodim of Lvov and Ternopol who asked Metropolitan Filaret of Kiev and Galich to be its chairman.

Metropolitan Filaret then gave the floor to Metropolitan Yuvenaliy of Krutitsy and Kolomna. Speaking on behalf of His Holiness Patriarch Pimen, Metropolitan Yuvenaliy congratulated the participants on the momentous occasion and read out a Message of greeting to the participants from his Holiness the Patriarch (see: *JMP*, 1986, No. 7). His Holiness wrote, among other things: "According to the doctrine of the Early Undivided Church, the guarantor of the purity of faith is the people of God.... As we celebrate the 40th anniversary of the Lvov Church Council, we reaffirm the efficacy of this underlying principle of the Early Church, in witnessing that the Council of 1946 expressed the age-old



Festal procession, May 18, 1986

aspirations of the people of God in Galicia."

Then Metropolitan Filaret of Kiev and Galich presented a report (see p. 5).

The speaker made a comprehensive historico-theological analysis of the attempts at Church unification by means of the Union and examined in detail the historical background of the Brest Union, stressing the utter futility of such attempts.

Referring to the steps taken in recent times abroad to revive the so-called Ukrainian Catholic Church, Vladyka Filaret stressed their damaging effect upon the ecumenical movement and on the development of fraternal links between the Russian Orthodox and the Roman Catholic Churches.

Speaking on behalf of the Russian Orthodox Church, Metropolitan Filaret expressed full support for the peace initiatives of the Soviet government aimed at the complete elimination of all nuclear weapons on Earth and preventing the spread of the arms race into outer space. He stressed the inseparable link of the ecumenical movement with the movement for peace.

Other speakers at the ceremony were Metropolitan Nikodim of Lvov and Ternopol, Archbishop Makariy of Ivano-Frankovsk and Kolomyia, the Father Superior of the Pochaev Lavra of the Dormition, Archimandrite Mark, and Archpriest Sozont Chobich of the Lvov Diocese.

In his report Metropolitan Nikodim of Lvov and Ternopol (see p. 12) demonstrated the favourable influence of the acts of the 1946 Church Council of Lvov upon the spiritual life of the faithful of the Western Ukraine. The poisonous fumes of ecclesiastical alienation and discord among the children of one common Motherland provoked by the Union were dispelled by the Council which instilled instead the holy and eternal principles of brotherly love and unbreakable unity in the bosom of Orthodoxy, invincible accord and common work for the good of the Motherland. The maternal love for her reunited children on the part of the Russian Orthodox Church and profound understanding of their feelings serve to promote their unbreakable unity with her. Our churches are renovated, adorned with holy icons and improved in other ways in keeping with the Church

Rule. Having been reunited with the Russian Orthodox Church, we have not only regained our traditional Orthodox faith, but restored to our divine service its traditional majesty and beauty. The years of our revived unity have demonstrated the wealth of possibilities for revealing spiritual values in the bosom of our Holy Catholic and Apostolic Church.

Archbishop Makariy of Ivano-Frankovsk and Kolomyia in his report (see p. 17) dwelled on the struggle of the Ukrainian people against the policy of political and religious expansion launched by the Polish rulers following the conclusion of the Brest Union.

A report by the Father Superior of the Pochaev Lavra of the Dormition, Archimandrite Mark, traced the contribution of the cloister to the struggle against the Union in the Western Ukraine. For more than a hundred years after the adoption of the Union, the Lavra remained a stronghold of Orthodoxy in the region, he pointed out. Under the guidance and with the direct participation of the Father Superior of the cloister St. Iov, great educational work was carried out for maintaining the purity of the Church doctrine among the local Orthodox. The monastery printing press produced works of the Holy Fathers, letters of admonition and pastoral messages of Orthodox hierarchs exposing the fabrications of Catholic propaganda. The Pochaev Monastery was submitted to the Union only after all of its Orthodox monks were removed from the cloister by force.

The Pochaev cloister returned to Orthodoxy in 1831. The faithful of Galicia who went on pilgrimages to the monastery were persecuted by the Austrian authorities. But neither fines nor imprisonment, or even excommunication from the Greek Catholic Church could stop the faithful from striving to pray by the relics of St. Iov, who had been born in Galicia himself, to kiss the miraculous Pochaev Icon of the Mother of God and take the healing water from the imprint of Her foot.

The Pochaev brethren gave a formal welcome to pilgrims from Galicia, spoke with them of the truths of Orthodox faith and pointed to the divine service conducted in the Lavra as the true example of Orthodox liturgy accepted by the whole of the Holy Orthodox Church.

In the 1930s, when the territory of Volhynia came under the control of bourgeois Poland, Roman Catholics tried to deprive the Orthodox of all their churches and cloisters that had once been listed as Catholic or Uniate, including the Pochaev Monastery. For a whole decade the Lavra resisted these claims as illegal. It was finally saved by the reunification of the Western regions of the Ukraine and Byelorussia with the Soviet Union in 1939.

During the German occupation of the region, Bishop Polikarp Sikorsky, a fascist henchman, tried to draw the Lavra into his political adventure. He came to the Lavra, accompanied by his associates who hung out a nationalist flag on the belfry, and attempted to convince the brethren to take his side. But faced with a resolute opposition of the monks and the local residents, he had to withdraw with disgrace.

To this day the holy shrines of the Lavra offer the faithful an inexhaustible source of grace, attracting every believing soul and helping it to quench spiritual thirst, said Archimandrite Mark. The Pochaev Lavra remains for the faithful a symbol of loyalty to the Russian Orthodox Mother Church and their country.

Archpriest Sozont Chobich, rector of the St. Nicholas Church in the town of Veliki Lyuben, presented a report on the life and labours of Protopresbyter Dr. Gavriil Kostelnik, the chief architect of the reunification of the Greek Catholics of Galicia with the Orthodox Church. He dwelled in detail on the main stages of the activity of Father Gavriil Kostelnik, stressing his consistency in the struggle against the Union, the struggle which he started long before the liberation of the Western Ukraine from foreign domination.

The participants were addressed by Metropolitan Sergiy of Odessa and Kherson. Denouncing the Union as an insurmountable obstacle in the way to the unity of the Churches he stressed that it had the far-reaching political objective of enslaving the people. The most bitter fruit of the Union, he said, was the attempt by the Uniate clergy to make people of the Western Ukraine fight on the side of the nazis against their brothers—the Ukrainians, Russians and Byelorussians, and other people of our multinational Motherland. Vladyka Ser-

giy said that the abolition of the Union marked the defeat of those politicians in the West who tried to divide our Motherland along the ethnic-religious lines in order to enslave it.

Attempts still continue to revive the Union and turn it into an element of the propaganda campaign of militarism and nationalism, totally alien to Orthodoxy, launched within the framework of what is known as the "crusade" against the Soviet Union. That is why it is important, Metropolitan Sergiy stressed, to turn again and again to the acts of the Church Council of Lvov which gave an exhaustive characteristic of the Union and its consequences.

The next speaker, the Exarch of the Patriarch of Alexandria to the Patriarch of Moscow, Archimandrite Theodoros, described the 1946 Church Council of Lvov as a second resurrection of Orthodoxy because it helped return brothers and sisters in Christ to Holy Orthodoxy. He noted long-standing and fruitful links between the Russian and Alexandrian Orthodox Churches, in particular, the help of the Russian Orthodox Church, the Church of love and peace, to the Alexandrian Church in the period of her struggle against Catholic influence. In conclusion, Archimandrite Theodoros conveyed to the participants in the celebrations and also the episcopate, clergy and laity, the entire Plenitude of the Russian Orthodox Church, a blessing from Pope and Patriarch Nicholas VI of Alexandria.

The Representative of the Patriarch of Antioch to the Patriarch of Moscow, Archimandrite Niphon, stressed that the joy of one of the Local Orthodox Churches is always shared by all Orthodoxy, and the sorrow of any one of these Churches is the sorrow of them all, which offers witness to the unity of these Churches in Christ, our Risen Lord. Archimandrite Niphon conveyed fraternal greetings from the Patriarch of Antioch to the participants in the celebrations, in particular, to Metropolitan Nikodim of Lvov and Ternopol and in his person to all the clergy and laity of the Lvov Diocese.

On behalf of the Georgian Orthodox Church and her Primate, His Holiness and Beatitude Iliya II, Catholicos-Patriarch of All Georgia, the meeting was addressed by Bishop Kallistrat of Kutaisi and Genati. He noted a close connection

between the reunion of the Greek Catholics of Galicia with the Orthodox Church 40 years ago and the Soviet victory over fascist Germany, stressing that only after liberation did it become possible to annul the 1596 Church Union of Brest imposed upon the Ukrainian people by force. Bishop Kallistrat said: "We know the value of peace and never forget the price of appalling sacrifices paid for the victory in the Great Patriotic War. That is why we must not only pray together, but also cooperate in the search of ways towards Christian unity and world peace."

Metropolitan Nicolae of Banat addressed the gathering on behalf of His Beatitude Patriarch Justin of All Romania and the Romanian Orthodox Church. He noted the traditional ties of friendship linking the faithful of the Romanian Orthodox Church with those of the Western regions of the Ukraine. He said: "Your unity is a contribution to the unity of the Church of Christ. The world needs love and peace. We regard our Church unity as a contribution to the cause of world peace."

On behalf of His Holiness Patriarch Maksim of Bulgaria and the Holy Synod of the Bulgarian Orthodox Church the participants were addressed by the Representative of the Patriarch of Bulgaria to the Patriarch of Moscow, Archimandrite Kirill. He recalled that at the time of Ottoman domination the Bulgarian Church had an immediate experience of being subjected to the propaganda of an alien faith, and stressed the role of the Russian Orthodox Church in helping the Bulgarian Church to preserve the purity of the Orthodox doctrine and liturgy. In conclusion, he wished the participants peace and blessed success in their service of the Church.

Bishop Adam of Przemyśl and Nowy Sacz who represented the Polish Orthodox Church at the function pointed out that a century after the Brest Union was concluded, Lvov and Przemyśl staunchly adhered to the faith of their forefathers. Even when the Union seemed to have been affirmed once and for all in the 18th century, the local faithful remained devoted to Orthodoxy at heart, the domination of the Union remaining only formal and superficial. That is why it collapsed as soon as the external forces that supported it ceased to exist.



Metropolitan Yuvenaliy of Krutitsy and Kolomna presenting a holy panagia, a gift from His Holiness Patriarch Pimen, to Metropolitan Nikodim of Lvov and Ternopol.

Bishop Ioann of Michalovce of the Czechoslovak Orthodox Church noted in his report the common destiny of Orthodoxy in the Western Ukraine and in Czechoslovakia. Both here and there the faithful had been torn away from the Orthodox Mother Church and tied to a stepmother, the Union.

The faithful, who never lost their Orthodox identity, were able to rejoin their Mother Church only when political freedom was won as a result of the struggle for independence.

Bishop Anania of Azerbaijan addressed the participants and guests on behalf of the Armenian Apostolic Church and her Primate, His Holiness Vasken I, the Supreme Patriarch and Catholicos of All Armenians. He said that justice triumphed again in the world 40 years ago when thanks to the Church Council of Lvov the brothers and sisters in faith were able to unite in order to worship One God freely and without obstruction. Speaking of the present, Bishop Anania noted the contribution of the Russian Orthodox Church to promoting mutual understanding and the establishment of relations of friendship and brotherhood among nations.

Then the meeting was addressed by Father Ludwig Kamilevski from the

Roman Catholic parish of Lvov. He stressed that in the Soviet Union all people, believers and non-believers, live in one country, on one soil and under one sun. In his view, he said, the things that really mattered were mutual respect, love for one another and concern for unity.

A participant of the 1946 Church Council of Lvov, Archpriest Vladimir Savchinsky, of the Lvov Diocese, said in his address that within a brief span of 40 years the Union has vanished without a trace. The Council of Lvov once again confirmed the words of the Scriptures: *if this... work be of men, it will come to naught: But if it be of God you cannot overthrow it* (Acts. 5. 38-39). Today we can say with confidence that our reunion was of God.

A message of greeting from the Head of the Department of External Church Relations, Metropolitan Filaret of Minsk and Byelorussia, was read out by G. N. Skobei of the DECR.

The message expressed a conviction that genuine Church unity could not be achieved by means of a union which only results in discord and enmity. The unity of the Church can only come as a result of ecclesiastical singlemindedness in obeying the truth, which presupposes love in overabundance, unfeigned love of the brethren (1 Pet. 1. 22).

The message went on to say: "We ardently thank the Lord for the great and wondrous blessings shown in the return of our brothers and sisters to the bosom of the Mother Church so that now they can confess with one mouth and one heart together with all the children of the Russian Orthodox Church their faith in the One, Holy, Catholic and Apostolic Church, work with dedication for the good of our beloved Motherland and for establishing a durable, just and universal peace on Earth."

A message from the clergy and laity of the Diocese of Minsk and Byelorussia was read out by Archpriest Ioann Khoroshevich, Ecclesiarch of the Minsk Cathedral Church of the Holy Spirit.

The participants unanimously adopted a reply letter to His Holiness Patriarch Pimen (see: *JMP*, 1986, No. 7) in which they thanked His Holiness for his paternal Message and voiced their

joy over being in the fold of the Holy Orthodox Church.

The message said: "We ask for your primatial prayers and blessing in the future too so that your Orthodox flock in the Western Ukrainian dioceses, together with the Plenitude of the Russian Orthodox Church, will glorify and praise with one mouth and one heart the holy and majestic Name of the Father, and of the Son, and of the Holy Spirit, while performing our duty and the work of salvation under the primatial omophorion of the Patriarch of Moscow and All Russia for the good of the Holy Church, for the benefit of our Motherland and for the cause of peace on Earth."

The participants also adopted a Statement on the 40th Anniversary of the Lvov Church Council and a Message to the Presidium of the USSR Supreme Soviet and the USSR Council of Ministers (see: *JMP*, 1986, No. 7).

Noting that for 40 years now the former Greek Catholics have maintained the unity of faith and spirit with the whole of the Russian Orthodox Church and have lived, like all Soviet people, in the conditions of peace, wellbeing and progress, the participants in the celebrations assured the Presidium of the USSR Supreme Soviet and the Soviet Government that the believers of the Soviet Ukraine, together with all the children of the Russian Orthodox Church, will continue to diligently use their knowledge, experience and abilities for the benefit of their beloved Motherland, for the all-round progress in the life of our society, doing all they can to promote the implementation of the wise policy of our country aimed at consolidating peace, asserting justice in relations between all nations, ridding mankind of the threat of nuclear catastrophe and saving the sacred gift of life.

The closing speech at the meeting was delivered by Metropolitan Filaret of Kiev and Galich. He said, among other things: "We have gathered here in order to witness our unity in the holy Orthodox faith and celebrate a joyous event that took place 40 years ago, when the Brest Union was abolished by a ruling of the Church Council of Lvov and our brothers returned to the fold of Holy Orthodoxy. We are happy to see today's jubilation being

shared with us by representatives of Local Orthodox and other Christian Churches.

"We know of the danger nuclear weapons are fraught with. To use these weapons is a sin against God and a crime against humanity. Therefore we have been working and will continue to work to rid the world of this menace.

"May the celebrations to mark the 40th anniversary of the Lvov Council give us new momentum in our pastoral work and patriotic service, help promote relations of friendship among all nations on the planet and brotherly links with all Christian Churches and all people of good will."

Later that day a press conference was held at the Lvov Diocesan Administration for Soviet and foreign journalists covering the Church celebrations to mark the 40th anniversary of the 1946 Church Council of Lvov. It was attended by Metropolitan Filaret of Kiev and Galich, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Metropolitan Nikodim of Lvov and Ternopol, Archbishop Makariy of Ivano-Frankovsk and Kolomyia, Bishop Adam of Przemyśl (Polish Orthodox Church), the Father Superior of the Pochaev Lavra of the Dormition, Archimandrite Mark, and Rector of the Leningrad Theological Academy and Seminary, Archpriest Nikolai Gundyayev.

Metropolitan Filaret made a statement. He noted the importance of the mass media in the world today and thanked the journalists for their participation in the celebrations. Vladyka Filaret stressed that the abolition of the 1596 Brest Union served to cement the unity of the Slavonic peoples—the Russians, Ukrainians and Byelorussians. "While declaring unambiguously that the Brest Union has ceased to exist once and for all as far as we are concerned," said Metropolitan Filaret, "we shall continue to maintain ecumenical cooperation with all Christian Churches, including the Roman Catholic Church. At the same time we are firmly convinced that the way of the Union and proselytism is a false one which does not lead to Church unity, but stirs up distrust, hatred and animosity."

Dwelling on the current international situation, Vladyka Filaret singled out the problem of human survival in con-

ditions of continued growth of nuclear arsenals, and the problem of preventing the militarization of outer space. He gave a high appraisal of and expressed full support for the Soviet initiatives of a stage-by-stage elimination of nuclear weapons by the year 2000 and a comprehensive nuclear test ban.

He said: "We would be happy to see the United States follow the Soviet example".

In connection with the Chernobyl nuclear power station accident he said: "All who are seriously concerned about the future of mankind should ask themselves: if an accident on a nuclear power station can produce such negative consequences and pose such serious threat to human health, what is one to expect even in case of a so-called 'limited' nuclear war?"

"This celebration of ours," Metropolitan Filaret said in conclusion, "is a festival of unity. And we want it to help promote international confidence. While attending divine services here in Lvov and in the Pochaev Lavra, all of you will be able to see for yourself once again that there is freedom of conscience in the Soviet Union and every citizen can freely confess his faith and manifest it in his daily life".

The participants then replied to correspondents' questions.

In the evening, the hierarchs attending the celebrations officiated at All-Night Vigil in the Lvov cathedral church after which there was a Lity for the departed archpastors, pastors and laymen who took part in the 1946 Church Council of Lvov.

On the following day, Sunday of the Holy Myrrhophores, the attending archpastors led by Metropolitan Filaret of Kiev and Galich, concelebrated Divine Liturgy.

After the service Vladyka Filaret addressed the congregation. He denounced the Union as a wrong path, leading not to the unity, but to a division among Churches. He conveyed to the worshippers a blessing from His Holiness Patriarch Pimen and read out his Message to the participants in the celebrations to mark the 40th anniversary of the Lvov Church Council.

On behalf of His Holiness the Patriarch, Metropolitan Yuvenaliy of Krutitsy and Kolomna felicitated the celebrants and the congregation on the

momentous date. He presented to Metropolitan Nikodim an Icon of the Saviour as a personal blessing from His Holiness, and a holy panagia.

Speaking in response, Metropolitan Nikodim thanked Vladyka Filaret, Metropolitan Yuvenaliy and other archpastors, representatives of Sister Churches and foreign guests for attending the celebrations and sharing in prayer in the St. George Cathedral which is so dear to the faithful of the Western Ukraine, especially since it was there that the historic decision to reunite with the Orthodox Church was taken 40 years ago.

Metropolitan Nikodim then presented to Metropolitan Filaret a memorable gift, a crozier.

After that "Many Years" was sung, and a festal procession held.

Metropolitan Filaret and the attending hierarchs then blessed the people gathered in the cathedral square from the balcony of the archpastoral chambers and aspersed them with holy water, proclaiming the Easter salutation "Christ Is Risen".

Later during the day there was a reception for the participants in the celebrations. Speeches were made by Metropolitan Filaret of Kiev and Galich; the Chairman of the Council for Religious Affairs of the Council of Ministers of the Ukrainian SSR, N. A. Kolesnik; Bishop Kallistrat of Kutaisi; Bishop Anania of Azerbaijan; Rector of the Leningrad theological schools, Archpriest Prof. Gundyayev; a representative of the Moscow theological schools, docent Archimandrite Elevferiy; Rector of the Odessa Theological Seminary, Archpriest Aleksandr Kravchenko, and other guests.

Metropolitan Nikodim of Lvov and Ternopol made a speech in response. He spoke of the long and difficult historical road covered by the people of Galicia, Volhynia and Transcarpathia, stressing that the Brest Union was the result of the inhuman and anti-Church schemes of their enemies. He said that, unfortunately, those who had deserted their land, their Motherland are still engaged in that kind of activity. Being out of touch with their Motherland, they are also out of touch with their people, and being dependent on alien quarters in the West, they are falsifying the historical past of the people of Galicia.

They do not like the fact that for 40 years now the faithful of the Western Ukraine have been united with the Russian Orthodox Mother Church and have been building a new life within the common family of the Soviet peoples.

The key to people's happiness is unity, said Metropolitan Nikodim. This is also demonstrated by this celebration in which thousands of believers from the Western regions of the Ukraine have taken part as well as representatives of many dioceses of the Russian Orthodox Church and Sister Churches.

Vladyka Nikodim asked Metropolitan Filaret, Patriarchal Exarch to the Ukraine, to convey to His Holiness Patriarch Pimen filial gratitude for his daily paternal cares and affection.

Addressing the representatives of the Council for Religious Affairs of the USSR Council of Ministers and the Council for Religious Affairs of the Ukrainian SSR Council of Ministers, Metropolitan Nikodim asked them to convey to the Government of the USSR and of the Ukrainian SSR sincere gratitude for the mutual understanding and benevolent attitude to the believers of Galicia.

Vladyka Nikodim thanked Metropolitan Filaret and other hierarchs, the representatives of the Moscow Patriarchate departments and theological schools and the clergy of the Western Ukrainian dioceses for attending the celebrations and wished them all good health and every success in serving God, His Holy Church and the dear Motherland.

Addressing the foreign guests, he wished all nations progress in freedom and wellbeing.

In the afternoon the participants in the celebrations visited the Hill of Glory with the graves of Soviet servicemen who gave their lives for the honour, freedom and independence of their Motherland. Thanks to their exploit, the faithful of the Western Ukraine could reunite with the Orthodox Church. Flowers never fade on the heroes' graves at this spot which is held sacred by both believers and non-believers. The hierarchs laid a wreath at the war memorial and said prayers to honour the memory of the war dead.

Metropolitan Filaret of Kiev and Galich conducted a panikhida by the

grave of Protopresbyter Gavriil Kostelnik at the Lychakovskoe Cemetery and all the participants in the celebrations prayed for the repose of the soul of this martyr for Orthodoxy.

On the following day, Monday, the participants in the celebrations visited the Pochaev Lavra of the Dormition. They were given a cordial welcome in this ancient cloister which had been a stronghold of Orthodoxy in the region over many centuries. Metropolitan Filaret of Kiev and Galich led the celebration of Divine Liturgy in the Dormition Cathedral, after which everyone kissed the miraculous Pochaev Icon of the Mother of God. Later on, after a repast, they venerated at the holy relics of St. Iov thanks to whose labours the cloister was turned into a pillar of Orthodoxy and kissed the footprint of the Mother of God, this visible sign of Her blessing to the cloister brethren to work for the sake of the Orthodox faith.

On May 20, Metropolitans Filaret of Kiev and Galich, Yuvenaliy of Krutitsy and Kolomna and Nikodim of Lvov and Ternopol paid a visit to the Executive Committee of the Lvov Regional Soviet of People's Deputies. They had a meeting and discussion with its Chairman, M. I. Kirei. The meeting was attended by Yu. Yu. Reshetilo, Representative of the Council for Religious Affairs of the Ukrainian SSR Council of Ministers for the Lvov Region.

On May 23, Metropolitans Filaret, Yuvenaliy and Nikodim were received in the Kremlin by the Chairman of the Soviet of the Union of the USSR Sup-

reme Soviet, L. N. Tolkunov, to whom they conveyed the Message to the Presidium of the USSR Supreme Soviet and the USSR Council of Ministers from the participants in the church celebrations in Lvov. Present at the meeting was the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, K. M. Kharchev.

On May 29, in Lvov, ecclesiastical awards—the Order of St. Vladimir, 2nd Class, and patriarchal certificates of merit—were presented to a group of clerics and laymen who had taken part in the 1946 Church Council of Lvov. Metropolitan Nikodim of Lvov and Ternopol addressed those awarded and thanked them for their labours.

The Lvov celebrations to mark the 40th anniversary of the Church Council held in that city, the council at which, for the first time in decades, the faithful of the Western Ukraine were able to freely express their will and choose the road in keeping with their centuries-old aspirations, demonstrated once again that they had chosen the right road. The Union was done away with once and for all and it cannot be reimposed on the land of the Ukraine. This was the keynote of speeches at the jubilee ceremony in the St. George Cathedral and this was also confirmed by the thousands of the Orthodox faithful of Galicia (former Uniates) who attended the anniversary celebrations and, together with their brothers in Russia and Byelorussia and the entire Universal Church, are now offering up prayers "for the peace of the whole world, for the good estate of the Holy Churches of God, and for the unity of all."

Consecration of the Trinity Cathedral

On April 27, 1986, Palm Sunday, the Trinity Cathedral in the Moscow Monastery of St. Daniel was consecrated. Its consecration marked the completion of an extensive programme of restoration and building work the rate of which was further stepped up following the visit on March 15, the eve of the patronal Feast of Prince St. Daniil, by His Holiness Patriarch Pimen who gave his blessing for the cathedral to be consecrated on Palm Sunday.

On the eve of the consecration, the Saturday of St. Lazarus, Hegumen Evstafiy of the monastery conducted the Ninth Hour and the Small Vespers in the cathedral during which the cloister's clergy read the Canon to the Holy Trinity. Then All-Night Vigil began, the first to be conducted in the renovated cathedral. After the service, late in the evening, the troparia to Prince St. Daniil and the Holy Trinity were sung and a Prayer to the Holy Trinity was read.



Father Superior of the St. Daniel Monastery, Archimandrite Evlogiy, consecrating the altar in the Trinity Cathedral of the cloister, April 27, 1986

On the following day early in the morning Hegumen Polikarp of the monastery conducted the Small Blessing of Water, after which the father superior, Archimandrite Evlogiy, assisted by the monastery brethren, began the Office of Consecration having read the prayers before the Holy Doors.

After the rites to be performed over the altar, the clergy went in a festal procession to the Cathedral of the Holy Fathers of the Seven Ecumenical Councils. There, in the sanctuary of the ground-floor Church of the Protecting Veil, an antimimension was deposited which had been blessed by His Holiness Patriarch Pimen for the Trinity Cathedral on April 24.

Following the consecration Archimandrite Evlogiy celebrated Divine Liturgy. After the dismissal, "Many Years" was sung, and the father superior congratulated all those present on the joyous occasion—the consecration of a second temple in the cloister with the blessing of His Holiness Patriarch Pimen.

The consecration of a temple, father superior Archimandrite Evlogiy said, is a momentous event in the spiritual life of believers. The life of a Christian is unthinkable without the temple wherein he experiences a spiritual revival in an ardent prayer to God. Every Christian crossing the threshold of the temple of God is called for a renovation of the temple of his soul, darkened by sin.

* * *

On May 18, 1986, the Sunday of the Holy Myrrhophores, Metropolitan Aleksey of Tallinn and Estonia celebrated Divine Liturgy in the Trinity Cathedral of the St. Daniel Monastery and ordained monk Pavel of the monastery deacon.

That was the first ordination conducted in the renovated cathedral after its consecration.

*Hegumen POLIKARP,
Hegumen EVSTAFIY,
of the Moscow Monastery of St. Daniel*



During a moleben before the laying of the foundation stone of the hotel complex of the Moscow Patriarchate



The hotel complex construction site

The Laying of the Foundation Stone of a Hotel Complex

On May 20, 1986, the first pile was sunk in the foundation of a hotel complex of the Moscow Patriarchate which will be located outside the Moscow Monastery of St. Daniel, near its southern wall. Before that, Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Commission in Charge of the Restoration and Construction of the St. Daniel Monastery, conducted a moleben at the foundation pit and aspersed the first pile of the foundation with holy water.

The ceremony was attended by the monastery brethren, the staff of the Department of External Church Rela-

tions led by its Head, Metropolitan Filaret of Minsk and Byelorussia, staff members of various departments and institutions of the Moscow Patriarchate, the Monastery Reconstruction Administration and also the participants in the IV Round Table inter-religious peace conference which met at the premises of the Department of External Church Relations in the St. Daniel Monastery on May 20-23, 1986. (See more on the Conference proceedings in *The Journal of the Moscow Patriarchate* No. 9, 1986.)

Archimandrite VIKTOR,
Oikonomos of the Moscow
Monastery of St. Daniel

NEWS FROM THEOLOGICAL SCHOOLS

ADDRESS by Patriarch PIMEN to the Graduates of the Moscow Theological Academy and Seminary June 15, 1986

Your Grace, dear mentors, students and graduates of the Moscow Theological Academy and Seminary,

I congratulate you on the completion of the 1985/86 academic year and on this memorable graduation day which crowns the long and difficult road traversed by those who at this important moment are about to enter the service of the Russian Orthodox Church.

Another academic year has ended, a year with its undoubted problems and joys, errors and corrections, questions and attainments. In the course of this year you all saw, once again, how thorny is the road that leads to becoming a good pastor and a responsible worker in the Church. The experience of your work has shown that acquisition of the genuine values of spiritual life is accompanied by great effort, by daily labours, by patience, diligence and persistence. It has also shown that there are no easy roads in the life for which the theological schools train their students; that the joys of this life come only after the difficulties, while the virtues are preceded by trials. May this experience continue to teach you, graduates of the academy and the seminary, who have completed your training within the walls of the theological schools. I also wish you to draw upon the wealth of experience of the Russian priesthood, which for one thousand years has been carrying out its mission with honour, bearing to the people the Divine Light of the Gospel, the ideals of Good, love of peace and patriotism. But the main thing you will need in your future service is personal experience of pastoral and spiritual life, without which becoming a true mentor and father of your flock is inconceivable. To borrow an image from the Gospels, one can say that pastoral experience is a priceless pearl in the search for which you must display a spirit of utmost sacrifice, renounce many of the comforts and convenien-

ces of life. Only then will you acquire the audacity to say, together with St. Paul the Apostle: *Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God... as poor, yet making many rich; as having nothing, and yet possessing all things* (2 Cor. 6. 3-4, 10).

It is significant that you are going out into Church life in the International Year of Peace, so proclaimed with the aim of increasing the efforts of all people on Earth to uphold peace, to preserve life, civilization and the whole of our planet from nuclear madness. This should prompt you too, as preachers of the Peace of Christ, to work constantly and fruitfully in our uneasy world to create love and unanimity, brotherhood and trust among them which are afar off, and to them that are nigh (Eph. 2. 17), between countries and continents, between all members of the single family of man. May the service of reconciliation always predominate in your many-sided pastoral efforts.

A special responsibility for the destinies of the Russian Orthodox Church lies on your shoulders today. Be therefore always wise and vigilant, zealously preserving the sanctity of Orthodoxy and the purity of the Church, which Jesus Christ *hath purchased with his own blood* (Acts 20. 28).

Today I should also like to address those who are studying to be preceptors, who are going to fulfill a very important and needed Church obedience. I wish that you display all your zeal in this work, preserving and carrying further the finest traditions of Russian church singing.

And so, dear graduates of the Moscow theological schools, the solemn and responsible moment of your entry into the service of the Church has come.

Be of good courage, and he shall strengthen your heart (Ps. 31. 24) in the salvific and noble service of the Holy Church, the well-being and prosperity of our Motherland, peace and the unity of all people.

PIMEN, Patriarch of Moscow and All Russia

Graduation Ceremony at the Moscow Theological Schools

On June 15, 1986, the Sunday of the Holy Fathers of the First Ecumenical Council, the Moscow theological schools finished the 1985/86 academic year.

The Moscow Theological Academy at the Trinity-St. Sergiy Lavra in Zagorsk, the Academy "at the Trinity", as it is often called here, is carrying out an intensive programme of training and educating clerics for the Russian Orthodox Church. The Academy, functioning directly under the primatial omophorion of His Holiness Pimen, Patriarch of Moscow and All Russia, possesses everything needed to achieve the aims set before it by the Church. The past academic year has been blessed with new successes of the Moscow theological schools in all spheres of their activity.

The celebrations, late last December, of the 300th anniversary of the Moscow

Theological Academy were an important event in the life not only of the Moscow theological schools but also of the Plenitude of the Russian Orthodox Church. For the faculty, students and pupils of the Moscow theological schools the jubilee ceremonies were both a radiant holiday and an event that offered them an opportunity to get to know, perhaps more deeply and thoroughly than ever before, the academy's long and glorious history, forcefully brought home the significance of the Moscow theological schools in the present-day life of the Russian Orthodox Church and in the life of Ecumenical Orthodoxy, as well as the academy's mission in contemporary peacemaking, ecumenical, inter-Church and inter-religious activity.

A most congenial and festive atmosphere of the present occasion, heightened by bright memories of the recent

events in academic life, pervaded the graduation ceremony.

On graduation day, Divine Liturgy was celebrated in the Academy Church of the Protecting Veil of the Mother of God by Bishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary, assisted by the MTS and MTA graduates in Holy Orders. During the Liturgy His Grace Bishop Aleksandr ordained Vladimir Semenov, a second-year seminary pupil, deacon, and ordained Deacon Aleksandr Albarov, a graduate of the seminary, presbyter.

After the Liturgy, His Grace Vladyka Rector addressed the assembled students with an edification. This was followed by a thanksgiving moleben.

In keeping with the custom, the graduation ceremony in the Moscow theological schools also included a moleben to St. Sergiy, Hegumen of Radonezh, the Heavenly Patron and Prayerful Intercessor of the faculty and students of the Moscow theological schools. In the Trinity Cathedral, where the uncorruptible relics of St. Sergiy are enshrined, the graduates were greeted, on behalf of the brethren of the Trinity-St. Sergiy Lavra, by Hegumen Andronik, a lecturer at the Moscow Theological Academy and Seminary. In his speech Hegumen Andronik stressed the significance of the deeply-rooted, centuries-old bonds between the Russian monasticism and priesthood.

On the same day, a Lity for the Dead was conducted at the memorial to the deceased teachers. The Lity, symbolizing the unbroken continuity of the theological and cultural traditions of the Moscow Theological Academy, was conducted by Archpriest Serafim Sokolov, head of the extramural courses. The solemn meeting devoted to the completion of the academic year commenced at midday with the singing of the Troparion of the Feast of the Ascension of the Lord. The meeting was chaired by Bishop Aleksandr of Dmitrov, Rector of the Moscow Theological Academy and Seminary, who opened it and gave the floor to Archimandrite Docent Georgiy, Assistant Rector of the academy.

Archimandrite Georgiy announced the results of the graduation examinations in the 1985/86 academic year. Bishop

Aleksandr read out a message of greeting by His Holiness Patriarch Pimen (published in this issue—*Ed.*), which was heard with the closest attention.

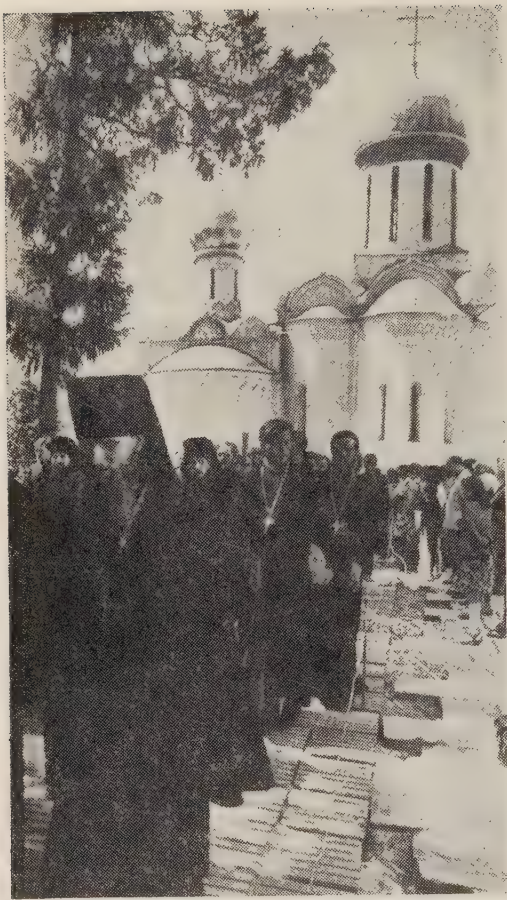
On behalf of all present, Bishop Aleksandr expressed profound gratitude to His Holiness for his paternal solicitude and for his warm words addressed to the Moscow theological schools.

He then gave the floor to graduates of the Moscow theological schools. Sergei Melnikas spoke on behalf of the theological seminary, Father Mikhail Veigo on behalf of the theological academy, Father Ioann Znamensky on behalf of the graduates of the extramural courses, and Zinaida Zharina on behalf of the mixed choir. Speeches of gratitude to the Moscow theological schools were delivered by representatives of Sister Churches who completed their studies at the Moscow Theological Academy this year: Father David Shio-lashvili on behalf of the Georgian Orthodox Church, Father Sava Yakovlevich on behalf of the Serbian Orthodox Church, and Archimandrite Gavriil Dinev on behalf of the Bulgarian Orthodox Church.

A speech of greeting to the Moscow Theological Academy was also made by this year's graduate Avdiy Kalinin of the Old Orthodox Christian Believers Archiepiscopate.

In his concluding speech the rector, Bishop Aleksandr of Dmitrov, dwelt on an outstanding event of the past academic year, the 300th anniversary of the Moscow Theological Academy, and also on the significance of this historic jubilee for the lives of the present graduates as well as for the Russian Orthodox Church as a whole. Bishop Aleksandr said, in part: "In assessing the celebration of the academy's 300th anniversary during the past academic year we today express our profound satisfaction at having worthily marked that magnificent jubilee of our beloved school by paying tribute to its historic services and, at the same time, gaining a fuller and deeper awareness of the tasks confronting us.

"Both chronologically and in substance our academy's entry into the fourth century of its existence coincides with the period in which the whole of our Church is preparing to celebrate a great historic jubilee towards which our thoughts are now turned with reveren-



On graduation day, in keeping with tradition, the students and faculty members of the Moscow theological schools proceed to the Trinity Cathedral to venerate at the relics of St. Sergiy and supplicate him in common prayer to bless their further labour in the vineyard of the Church





In 1986, the graduation ceremony was held for the first time at the new assembly hall. The Rector of the Moscow theological schools, Bishop Aleksandr of Dmitrov, presenting diplomas



ce. This is the Millennium of the Baptism of Russ. On the threshold of that jubilee our academy and seminary are now holding this year's graduation ceremony, a splendid and inimitable holiday for all the graduates. This connection between a big event in your personal lives and the approaching of great historic event in the life of the Church lends special significance to today's ceremony, and imparts profound majestic meaning to it. In the overall context of the entire 1000-year history of the Russian Church your forthcoming pastoral and Church service takes on a particularly tangible aspect: it should be a continuation of the everlasting apostolic mission of the Church, which is called upon to carry out the commandment of Our Lord Jesus Christ to preach the Gospel among all peoples; it should become a part of the whole history of the Church. A sense of our close commitment to history is combined with an awareness of our Christian responsibility for the destiny of the world and for the destiny of every person in the world in connection with the existing international tension and the unceasing process of nuclear armament buildup. As His Holiness Patriarch Pimen of Moscow and All Russia has emphasized, the latest initiatives by our peaceloving Motherland, providing for a programme of step-by-step destruction of all stockpiles of nuclear weapons by the end of this century, have special significance for us Christians, who are preparing for the solemn celebration of the 2000th anniversary of the Incarnation of the Hypostatic Word of God Who came from Heaven to Earth to save the world. The 1000th anniversary of the Baptism of Russ and the 2000th anniversary of the Nativity of our Lord and God, Jesus Christ, should be regarded by us as being among the greatest events in the life of the world, in the history of His Divine Economy. Drawing inspiration from the majestic meaning of these events, and raising your gaze to Jesus, the Prince of Peace and finisher of our faith, you graduates of our theological schools, as true servants of the Word, will carry away with you behests and valedictions which will assist you in your forthcoming service of the Holy Church. Remember that beginning with the very

first day of your instruction the theological school taught you to find, in all the vicissitudes of life, support in the sphere that knows neither death nor destruction, the sphere of the spirit.

"Today, on this solemn and unique day, register in your memory, and cherish in your heart, two things at least. First, that the Holy Spirit, which has made you pastors and servants of the Church of Christ, communicates to you His countless and inexhaustible gifts, and that the gifts of the Spirit and their acceptance should signify a ceaseless feat of spiritual valour, a feat you must perform all your life. This is the stirring up and constant renewal of the blessing of the consecration of which St. Paul reminds his disciple Timothy. The second thing is never to forget your pastoral duty, your moral dignity, your lofty sacred calling, an honest attitude to life and its meaning and values, an attentive attitude to each person, irrespective of whether he is a member of the Church, or of his world outlook and convictions. Whatever the demands your future pastoral activity in the Church imposes on you, your chief aim should be faithfulness to the eternal truth of the Gospel, dedication to the lofty Christian ideals, devotion to the interests of our great Motherland, for all this will give you the moral right to carry the good news of the Peace of Christ, to set an example to believers by your word, your life, your faith and your purity, to be loyal sons of our dear Motherland.

"Profoundly aware of the responsibility of this solemn moment and convinced that you will justify the hopes of the theological school which trained you, we, humbly putting our trust in the All-Beneficial Divine Providence, place you under the guidance of God's grace and invoke the Lord's blessing upon you and your pastoral labours."

Bishop Aleksandr's words were followed with close attention.

Next, Archimandrite Prof. Platon, Secretary of the Academy Council, read out congratulatory telegrams received by the academy from Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee; Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations of the Mos-



THE TRANSFIGURATION OF OUR LORD

15th-century icon, Novgorod

Shortly before His Passion, the Lord Jesus Christ ascended Mount Tabor taking with Him the Apostles Sts. Peter, James and John in order to fortify their spirit. While he was praying there, His face shone like the sun, and His raiment was white as the light (Mt. 17. 1-9). In this way the Saviour visibly revealed to His disciples the sign of His Divine Glory as the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto (1 Tim. 6. 15-16). The Transfiguration of the Lord was also witnessed by the Holy Prophets, St. Elijah—the intercessor for the living, and St. Moses—the intercessor for the dead.

CELEBRATIONS TO MARK THE 40TH ANNIVERSARY OF THE LVOV CHURCH COUNCIL
Lvov, May 17-19, 1986



Solemn meeting in the St. George Cathedral, May 17, 1986



Festal procession around the St. George Cathedral after Divine Liturgy, May 18, 1986



During Divine Liturgy



ST. ELIJAH THE PROPHET OF GOD (9th century B. C.)

17th-century icon

St. Elijah the Prophet is the greatest among God's chosen ones of the Old Testament whose life is described in the Old Testament (1 Kgs. 2 Kgs.; Sirach 48. 1-15; 1 Macc. 2. 58). The righteous and saintly life of the Prophet St. Elijah reminds us of another greatest Prophet—St. John the Baptist and Forerunner of Christ (Lk. 1. 17; Mt. 11. 14). The Prophet St. Elijah was granted while still here on Earth the vision of God, revealed to him in a still small voice (1 Kgs. 19. 11-12). For his ardent zeal for the Glory of God, the Prophet St. Elijah was assumed alive into Heaven in a chariot of fire.

The Russian Orthodox Church honours the memory of St. Elijah the Prophet with particular reverence. The very first church built in Kiev in the reign of Prince Igor (10th cent.) was consecrated in honour of St. Elijah the Prophet.

The icon depicts a scene from the life of the Prophet St. Elijah when, heeding God's commandment, he hid himself in the desert: "So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook" (1 Kgs. 17. 5-6).

His feast day is July 20/August 2



ST. TIKHON OF ZADONSK, BISHOP OF VORONEZH

19th-century icon

St. Tikhon of Zadonsk, Bishop of Voronezh, was born in 1724 in the village of Korotsk, Novgorod Diocese, in the family of a church servant and was baptized with the name of Timofei. Upon completion of his theological education, he taught Greek, rhetorics and philosophy at the Novgorod Theological Seminary. In 1758 he was professed with the name of Tikhon. In 1759, in the rank of archimandrite, he was appointed Father Superior of the Zheltikov Monastery in the Tver Diocese. Later on he held the post of Rector of the Tver Seminary and was the Father Superior of the Otroch Monastery. In 1761 he was consecrated bishop.

While administering the Voronezh Diocese from 1763 to 1767, he did a lot to improve theological education and for bringing back into the bosom of the Church of schismatics. St. Tikhon's rich ascetic experience, based upon complete self-denial and humility, was summed up in his works "Spiritual Treasures Gathered in the World" (1770) and "On True Christianity" (1776) which became the guides to Christian living. The books were completed in the Monastery of the Mother of God at Zadonsk wherein the hierarch fulfilled his obediences from 1769 until his demise on August 13, 1783. He was canonized in 1861.

His feast day is August 13/26.

May 18, 1986, participants in the celebrations to mark the 40th anniversary of the Lvov Church Council laying a wreath at the memorial of Soviet soldiers-liberators on the Hill of Glory



May 19, 1986, participants in the celebrations to mark the 40th anniversary of the Lvov Church Council visiting the Pochaiv Lavra

Metropolitan Filaret of Kiev and Galich conducting a panikhida at the grave of Protopresbyter Gavriil Kotelnik at the Lychakivskoe cemetery





In the Dormition Cathedral
of the Lavra



At the footprint of the
Mother of God



Participants in the ce-
lebrations at the Pochaev
Lavra of the Dormition





May 18, 1986, greeting the
archpastors before Divine
Liturgy in the St. George
Cathedral



cow Patriarchate, from the theological schools of Leningrad and Odessa, and from hierarchs.

Bishop Aleksandr presented diplomas and candidate badges to the academy graduates, and diplomas to the seminary graduates. All the graduates were

also presented with books published by the Moscow Patriarchate.

The graduation ceremony in the Moscow theological schools ended with the singing of the Kontakion of the Feast of the Ascension of the Lord.

Hieromonk SAVVA, MTA lecturer

Graduation Ceremony at the Odessa Theological Seminary

June 5, 1986, marked the end of the academic year of 1985/86 and a graduation ceremony, 40th since the war, was held at the Odessa Theological Seminary.

The academic year of 1985/86, successfully completed with God's help, has been especially memorable for the seminary faculty and pupils as having been highlighted by preparations for a momentous event in the life of the Odessa Theological Seminary—the 40th anniversary of its revival. The celebration took place on December 12-13, 1985, and was timed for the annual convocation at the Seminary.

In keeping with tradition, all graduates in Holy Orders receive the first pastoral award, an epigonation. In 1986, the awards were conferred upon the graduates on May 28, the Feast of the Mid-Pentecost by Metropolitan Sergiy of Odessa and Kherson during Divine Liturgy in the Dormition Church of the Odessa Monastery.

Among the guests who specially arrived for the celebration were Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee of the Holy Synod, and Archbishop Nikolai of Gorki and Arzamas.

On June 4, 1986, in the morning, Assistant Rector Archimandrite Palladiy conducted a Panikhida for the departed teachers and students of the Seminary in the Church of the Apostle St. Andrew. A special prayer was said for the repose of the soul of the newly-departed Metropolitan Antony of Leningrad and Novgorod, a permanent member of the Holy Synod who had been the Rector of the Odessa Theological Seminary.

During the day the seminary was visited by Metropolitan Aleksiy, Metropolitan Sergiy and Archbishop Nikolai who acquainted themselves with various aspects of its ecclesiastical, education-

al and peacemaking activities and its foreign links.

Later that day All-Night Vigil was conducted in the Dormition Church of the monastery by Metropolitan Aleksiy, Metropolitan Sergiy and Archbishop Nikolai, assisted by the Seminary Rector Archpriest Aleksandr Kravchenko, Assistant Rector Archimandrite Palladiy, Secretary of the Seminary Board Hegumen Tikhon, and all the graduates in Holy Orders. During the service Metropolitan Aleksiy anointed the teachers, graduates and other worshippers with holy oil. On the following day, Thursday, June 5, in the morning the hierarchs concelebrated Divine Liturgy in the same church.

Before a moleben Metropolitan Aleksiy addressed the graduates and said:

"Each new graduation from this theological school is a momentous and joyful event. It is also an occasion of joy for our Church which receives more workers in the vineyard of Christ. It is a joyful occasion for the archpastor of the Odessa Diocese under whose guidance and care members of the graduation class of the Odessa Theological Seminary have been studying over four years. And it is also a joyful occasion for the administration of the Odessa seminary and its rector, its faculty and all its staff who have been investing over the past four years their knowledge, experience and love for the service of the Church into the training of the seminary graduates and who rejoice today in the fact that the Church receives new servants at the altar of God.

"It is also noteworthy that today's celebration maintains a good old tradition in keeping with which all members of this year's graduating class have taken part in the celebration of Divine Liturgy. Through the Sacrament of Holy Eucharist we have been united with those who are now leaving the walls of the Odessa Theological Semi-

Metropolitan Aleksiy of Tallinn and Estonia (centre), Metropolitan Sergiy of Odessa and Kherson (left), Archbishop Nikolai of Gorki and Arzamas (right) during Divine Liturgy in the Dormition Cathedral of the Odessa Monastery, June 5, 1986



Metropolitans Aleksiy of Tallinn and Estonia and Sergiy of Odessa and Kherson presenting diplomas and books in memory of the event to graduates of the Odessa Theological Seminary



Metropolitans Aleksiy of Tallinn and Estonia, Sergiy of Odessa and Kherson and Archbishop Nikolai of Gorki and Arzamas with graduates of the Odessa Theological Seminary



nary and embarking upon independent service of the Church."

After the moleben, Metropolitan Sergiy addressed the congregation. He said:

"Today another graduation class, a jubilee one, the 40th since the seminary's revival, is leaving the Odessa Theological Seminary. The seminary was revived after our historic Victory in the Great Patriotic War, and today we are completing the 41st post-war academic year.

"It is a great honour for us that you, Metropolitan of Tallinn and Estonia, permanent member of the Holy Synod and Chairman of the Education Committee of the Holy Synod who is in charge of all the theological academies and seminaries of our Holy Russian Orthodox Church, have been able to visit us and share in our joy at the fact that the Odessa Theological Seminary is sending today its pupils to work in the vineyard of Christ. Many of the graduates have been ordained and will now be able to embark upon independent service of the Church of God, while others can continue their education in theological academies or serve the Church of God by fulfilling various other obediences to which they may be called by Divine Providence to fulfill their service for the benefit of the Church of Christ."

After the divine service there was a ceremony in the Seminary conference hall to mark the end of the academic year.

It was attended by the visiting archpastors, teachers of the Seminary, staff members of the Odecca Diocesan Administration, the monastery brethren, Seminary students and graduates and guests.

Among the members of the presidium were: Metropolitan Aleksiy, Metropolitan Sergiy, Archbishop Nikolai, Archpriest Aleksandr Kravchenko, Archimandrite Palladiy; Archpriest Simeon Bozhok, Secretary of the Odessa Diocesan Administration; Father Superior of the Odessa Monastery of the Dormition, Archimandrite Vadim, and Hegumen Tikhon.

The ceremony was opened by Archpriest Aleksandr Kravchenko who then gave the floor to Hegumen Tikhon for a report on the results of the end-of-the-term and graduation exams.

After the report the Seminary Rector read out telegrams from Metropolitan Sergiy and the Seminary Board to His Holiness Patriarch Pimen, the permanent members of the Holy Synod, former Seminary rectors and to the administration of the Moscow and Leningrad theological schools, asking for their blessing upon the theological school and its graduates on the occasion of the 40th anniversary of the seminary.

His Holiness Patriarch Pimen sent on the occasion the following message to Metropolitan Sergiy, the Odessa Theological Seminary and its graduates:

"I send God's blessing to the graduates, faculty and pupils of the Odessa Theological Seminary who have completed another academic year. May the help of God be with them all in their labours and pastoral service for the good of the Church of Christ. Patriarch Pimen."

Telegrams of greeting addressed to Metropolitan Sergiy and the Odessa Theological Seminary also came from the permanent members of the Holy Synod, the Moscow and Leningrad theological schools, former Seminary rectors and archpastors of our Church.

Then the assembly was addressed by graduates Evgeniy Sapsai and Vadim Erlikh and Father Pavel Kirillov who thanked all those who had contributed to their theological education and spiritual upbringing. They thanked Metropolitan Sergiy for his cares and labours for the benefit of their education and training for pastoral service of the Church of Christ.

Then Metropolitan Sergiy gave a fatherly admonition to the graduates.

He also thanked Metropolitan Aleksiy for attending the celebrations and presented to him an Icon of the Apostle St. Andrew the First-Called.

In his response Metropolitan Aleksiy gave a high appraisal of the work of the Odessa Theological Seminary, stressing that it "has imbued all its graduates with loyalty to Holy Orthodoxy and their native land, inculcated in them the love of God, the Holy Church, the Motherland and their neighbour". He stressed that in the present conditions a pastor must be a dedicated peacemaker.

After that Archpriest Aleksandr Kravchenko asked the archpastors to bless

the graduates and present to them graduation diplomas and mementoes of the archpastoral consideration. Metropolitan Aleksiy handed graduation diplomas to the graduates and certificates from the Education Committee appointing them to parish service, and Metropolitan Sergiy presented to each of the graduates a Bible and a group photograph of the graduation class. The ceremony ended with the singing of the Hirmos of the Easter Canon "Shine, shine, O New Jerusalem!", and then archpastors and the faculty and graduates of the seminary posed for a group photograph in memory of the occasion.

Then the attending archpastors, faculty members and graduates were invited for a festal meal in the seminary refectory.

In the evening the Head of the Education Committee, Metropolitan Aleksiy, and Metropolitan Sergiy had a meeting with the Seminary Teachers. Metropolitan Aleksiy was acquainted with the process of theological education at the Seminary and of the spiritual training of the future pastors of the Church of Christ. Metropolitan Aleksiy dwelled on various aspects of current life of the

Russian Orthodox Church and spoke of the main tasks facing the theological schools of our Church in the training of future pastors of the Church of Christ.

On Friday, June 6, in the morning, all the graduates and faculty members in Holy Orders took part in the reading of the Akathistos to the Mother of God before Her specially revered Kasperovskaya Icon in the Odessa Dormition Cathedral Church. The Akathistos was led by Metropolitan Aleksiy together with Metropolitan Sergiy and Archbishop Nikolai. After the Akathistos all the graduates kissed the Kasperovskaya Icon of the Mother of God and received from Metropolitan Aleksiy small copies of it as a farewell blessing. Metropolitan Sergiy and Metropolitan Aleksiy delivered farewell speeches. After a prayer before the Kasperovskaya Icon of the Mother of God, and having received a blessing from the archpastors, the graduates left for various dioceses of the Russian Orthodox Church to fulfill their pastoral service for the benefit of the Church and their Motherland.

*Hegumen TIKHON,
Secretary of the OTS Board*

IN THE DIOCESES

Kirov Diocese On August 4, 1985, the 9th Sunday after Pentecost, Bishop Khrisanf of Kirov and Slobodskoi celebrated Divine Liturgy in the Holy Trinity Church in the town of Urzhum. On his arrival the archpastor was welcomed with the traditional bread and salt by the parishioners. At the Lesser Entrance the archpastor bestowed a patriarchal award—a palitsa—upon the church rector, Archpriest Aleksandr Konovalov, and awarded the churchwarden, E. I. Soboleva, a blessed archpastoral certificate of merit. After a moleben Vladyka Khrisanf delivered a sermon. He noted great concern of the church council for keeping the church in good condition.

From August 31 to September 9, Archpriest Marin Sava of the Romanian Orthodox Church, rector of the Russian Church of St. Nicholas in Bucharest, with his family was on a visit to the Kirov Diocese. The guests acquainted themselves with the Church and cultural life in Kirov. They had a

warm welcome at the parishes they visited in the towns of Slobodskoi and Yaransk and in the village of Kstinino.

On September 21, the Feast of the Nativity of the Most Holy Mother of God, the unheated section of the Holy Trinity Church in the village of Russkie Krai was consecrated. The reconstruction of the church began when Father Stefan Fatich was its rector. With the blessing of Vladyka Khrisanf, the consecration was conducted by Father Aleksandr Mogilev, ecclesiarch of the cathedral church, and priests Aleksiy Sukhikh, Stefan Fatich and Feodor Veretyak.

On September 26, the Feast of the Benediction of the Church of the Resurrection of Christ in Jerusalem, Bishop Khrisanf, assisted by the St. Serafim Cathedral clergy, consecrated the main altar after repairs in the sanctuary.

On October 26, the Feast of the Iberian Icon of the Mother of God, before celebrating Divine Liturgy in the Holy Trinity Church in the Village of Ksti-

nino, where one of the altars is consecrated in honour of the Iberian Icon, Vladyka Khrisanf consecrated its new carved iconostasis. The Liturgy was followed by a festal moleben after which "Many Years" was sung.

On December 7, the Feast of St. Catherine the Great Martyr, Bishop Khrisanf celebrated Divine Liturgy in the Church of St. Catherine in the town of Slobodskoi. Restoration works were completed in the church for the patronal feast, including renovation of the painting on the walls and ceiling.

On December 31, the Feast of St. Sebastian and his Companions, the Martyrs, Bishop Khrisanf consecrated the ground-floor church of the cathedral in honour of Sts. Trifon and Prokopi, the Fool in Christ, the Miracle Workers of Vyatka, in the presence of a large number of parishioners. The archpastor delivered a sermon on the role of the church in the life of the Christian.

During the services in the cathedral, Bishop Khrisanf ordained Feodor Verevyak deacon on July 14, and presbyter on July 28; Sergiy Kryazhevskikh was ordained deacon on August 1; Stefan Ilnitsky was ordained deacon on September 1 and presbyter on September 29; Vasiliy Grigorchak was ordained deacon on September 8 and presbyter on October 13.

Kishinev Diocese On July 23, 1985, the Feast of the Deposition of the Holy Robe of Our Lord in Moscow, believers in all the churches of the Kishinev Diocese offered up ardent prayers for the good health of His Holiness Patriarch Pimen on the occasion of his 75th birthday.

On September 9, the Feast of St. Pimen the Great, the name-day of His Holiness, after Divine Liturgy in the Kishinev Cathedral Church of St. Theodore the Tyro, Archbishop Ionafan of Kishinev and Moldavia, assisted by the Kishinev clergy, conducted a festal moleben after which "Many Years" was sung. The rector of the Kishinev Church of All Saints, Archpriest Georgiy Moroshan, delivered a sermon in which he paid tribute to His Holiness Patriarch Pimen.

On September 13, the Feast of the Deposition of the Holy Girdle of the Mother of God, during Divine Liturgy in the Kishinev cathedral church, Arch-

bishop Ionafan ordained Mikhail Ly-senko deacon. On September 16, the Feast of St. Anphimus, Bishop of Nicomedia, the Martyr, Vladyka Ionafan ordained Nikolai Mikheyescu deacon.

On October 14, the Feast of the Protecting Veil of the Mother of God, Vladyka Ionafan celebrated Divine Liturgy, and, on the eve, officiated at All-Night Vigil, in the Ascension Church of the Zhabka Convent of the Ascension.

On October 15, Archbishop Ionafan visited the Trinity Church in the village of Verkhnie Kugureshty, Kamenka District, and inspected the progress of the restoration work. He spoke with the rector, Father Valentin Baltaga, and members of the church council and offered them pastoral advice.

The Trinity Church in Verkhnie Kugureshty was designed by the famous Russian architect, A. V. Shchusev. The construction began in 1913, but was interrupted by the outbreak of World War I and the building was completed as late as in 1930. The walls of the church are built with red bricks interspaced with layers of white stone. The graceful pointed roof is covered with red tiles. The belfry stands as a separate structure to the west of the church building. The basement was used as a burial vault, and has other chambers. The heating system is fixed into the walls. The construction work was supervised by I. Dimitrachenkov. The five-tier carved wooden iconostasis was designed and made by the sculptor A. Znamensky; he also painted the icons for the iconostasis and the rest of the church. It was consecrated in 1931 by Bishop Tit (Simedrya; †1972) of Khotin and Beltsy. After major repairs, the church was consecrated again on November 10, 1985. The Office of Consecration was conducted, with the blessing of Archbishop Ionafan, by Archpriest Vasiliy Petraki, Secretary of the Kishinev Diocesan Administration.

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Jubilee of the Archpastor. On November 28, 1985, the faithful of the Kishinev Diocese prayerfully marked the 25th anniversary of the archpastoral service of Archbishop Ionafan of Kishinev and Moldavia. Because of his indisposition, the celebrations were timed for his name-day. On December

29, the 30th Sunday after Pentecost, Divine Liturgy in the cathedral church was concelebrated by the dean, Archpriest Mina Palikhovich, and rectors of the Kishinev churches, while the archpastor was praying in the sanctuary. After the Liturgy, Archbishop Ionafan led a thanksgiving moleben, after which he was offered cordial felicitations on the occasion by Archpriest Mina Palikhovich and Archpriest Vasilij Petraki, secretary of the diocesan administration. Addressing the archpastor, Father Vasilij Petraki said that the flock of Kishinev cherish deep love and respect for Archbishop Ionafan for his zealous conduct of divine services, and for being a solicitous father who exhorts his children in the truths of the holy faith and Christian ethics. Archpriest Vasilij Petraki presented to the archpastor an Icon of the Mother of God on behalf of the Kishinev Diocesan Administration.

Archbishop Ionafan cordially thanked the clergy and laity for the good wishes and for sharing in the common prayer on his name-day and the 25th anniversary of his archpastoral service. The celebrations ended with the prayerful singing of "Many Years" to the archpastor.

Penza Diocese On January 9, 1985, the third day of Christmastide and the Feast of the Apostle St. Stephen, the Archdeacon and Protomartyr, Bishop Serafim of Penza and Saransk celebrated Divine Liturgy in the Prayer House of the Protecting Veil of the Mother of God in the town of Belinsky, Penza Region.

On February 15, the Feast of the Presentation of Our Lord in the Temple, and on March 17, the 3rd Sunday in Lent, the Sunday of the Veneration of the Holy Cross of Our Lord, Vladyka Serafim celebrated Divine Liturgy in the Cathedral of St. John the Divine in the town of Saransk, Mordovian ASSR, and on the eve officiated there at All-Night Vigil. On the Sunday of the Veneration of the Holy Cross in the evening, Bishop Serafim led the Office of Passion in the same cathedral.

On March 21, Thursday of the 4th week in Lent, Bishop Serafim celebrated the Liturgy of the Presanctified Gifts to mark the Feast of the Forty Martyrs of Sebaste (transferred from

March 22) in the Church of the Kazan Icon of the Mother of God in the town of Kuznetsk, Penza Region.

On April 16, Easter Tuesday, Bishop Serafim celebrated Divine Liturgy in the Church of St. Michael the Archangel in the village of Mokshan, and on Wednesday, April 17, in the St. Michael Cathedral in the town of Serdobsk, Penza Region.

On May 21, the Feast of the Apostle and Evangelist St. John the Divine, Bishop Serafim celebrated Divine Liturgy and on the eve officiated at All-Night Vigil, in the Saransk Cathedral of St. John the Divine.

On May 22, Apodosis of Easter, the Feast of the Translation of the Relics of St. Nicholas the Miracle Worker, Vladyka Serafim celebrated Divine Liturgy, and on the eve officiated at All-Night Vigil, in the Church of the Protecting Veil of the Mother of God in the village of Kamenny Brod, Elniki District, Mordovian ASSR.

On May 23, the Feast of the Ascension of Our Lord, Bishop Serafim celebrated Divine Liturgy and on the eve officiated at All-Night Vigil, in the Ascension Church in the town of Bednodemyanovsk, Penza Region.

On May 26, the 7th Sunday after Easter, Vladyka Serafim celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Church of St. Michael the Archangel in the village of Saltykovka, Zemetchino District, Penza Region.

On June 9, the 1st Sunday after Pentecost, the Feast of All Saints, Bishop Serafim celebrated Divine Liturgy, and, on the eve, officiated at All-Night Vigil in the Prayer House of the Dormition in the village of Novye Pichury, Narovchat Region. On June 16, the 2nd Sunday after Pentecost, the Feast of All Saints Who Shone Forth in the Land of Russia, he celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Poim, Belinsky District, Penza Region.

On June 23, the 3rd Sunday after Pentecost, Bishop Serafim celebrated Divine Liturgy in the Holy Trinity Church in the village of Ershovo, Belinsky District, and on July 7, the 5th Sunday after Pentecost, the Feast of the Nativity of St. John the Baptist, in the Church of the Nativity of Christ in

the village of Nizhnee Ablyazovo, Kuznetsk District, Penza Region.

On July 9, the Feast of the Tikhvin Icon of the Mother of God, Bishop Serafim celebrated Divine Liturgy in the Church of St. Michael the Archangel in the village of Vadinsk, Penza Region.

On July 12, the Feast of Sts. Peter and Paul, the Chief Apostles, Bishop Serafim celebrated Divine Liturgy, and, on the eve, officiated at All-Night Vigil, in the Saransk Cathedral of St. John the Divine.

On July 13, Bishop Serafim officiated at All-Night Vigil in the same cathedral, and on July 14, the 6th Sunday after Pentecost, he celebrated Divine Liturgy in the Church of the Kazan Icon of the Mother of God in the village of Makolovo, Chamzina District, Mordovian ASSR.

On July 21, the 7th Sunday after Pentecost, the Feast of the Kazan Icon of the Mother of God, Bishop Serafim celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Church of the Exaltation of the Holy Cross in the village of Kozlyatskoe, Nizhny Lomov District, Penza Region. During the Liturgy the archpastor ordained an Odessa Theological Seminary graduate, Nikolai Chadin, deacon.

On July 28, the 8th Sunday after Pentecost, the Feast of Orthodox Prince St. Vladimir, Equal to the Apostles, Bishop Serafim celebrated Divine Liturgy in the St. Demetrius Church in the village of Kalinovka, Pachelma District, Penza Region.

On August 1, the Feast of the Invention of the Relics of St. Serafim of Sarov, Bishop Serafim celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Dormition Church in the town of Temnikov, Mordovian ASSR.

On August 2, the Feast of St. Elijah the Prophet of God, Bishop Serafim celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the St. Nicholas Church in the village of Staraya Potma, Zubova Polyana Region in Mordovia, and on August 4, the 9th Sunday after Pentecost, he celebrated Divine Liturgy in the Holy Trinity Church of the village of Malaya Izhmora, Zemetchino District, Penza Region.

On August 9, the Feast of St. Panteleimon the Great Martyr and Healer,

Bishop Serafim celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Church of St. Michael the Archangel in the village of Ichalka, Mordovia.

On August 11, the 10th Sunday after Pentecost, Bishop Serafim celebrated Divine Liturgy in the Transfiguration Church in the village of Nikolo-Pestrovka, Issa District, and on September 1, the 13th Sunday after Pentecost, in the Church of the Kazan Icon of the Mother of God in Kuznetsk.

On October 9, the Feast of the Apostle and Evangelist St. John the Divine, Bishop Serafim celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral of St. John the Divine in Saransk.

On October 14, the Feast of the Protecting Veil of the Mother of God, Bishop Serafim celebrated Divine Liturgy in the Prayer House of the Protecting Veil in the town of Belinsky.

On December 4, the Feast of the Presentation of the Most Holy Mother of God in the Temple, Bishop Serafim celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Saransk Cathedral of St. John the Divine.

On December 8, the 27th Sunday after Pentecost, Bishop Serafim celebrated Divine Liturgy in the St. Sergiy Church in the town of Golovinskaya Varezhka, Kamenka District, Penza Region.

On December 19, the Feast of St. Nicholas the Miracle Worker, Bishop Serafim celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Church of the Protecting Veil in the village of Drakino, Torbeevo District, Mordovia. During the Liturgy, the archpastor conferred the kamelaukion upon the rector, Father Ioann Semin.

On other Sundays and feast days, Vladyka Serafim officiated in the Dormition Cathedral and the Church of St. Mitrofan, the Bishop of Voronezh, in Penza. In all these churches, the archpastor preached the Gospel, calling the faithful to spiritual and moral unfolding and mutual love and, stressing the importance of divine services in the life of the Christian, and bestowed his archpastoral blessing, on the congregation.

Archpriest Vasilii KOPYCHKO

On October 20, 1985, Archpriest Vasilii Kopychko of the Minsk Diocese, superintendent dean, secretary to Metropolitan Filaret of Minsk and Byelorussia in Gomel Region, died suddenly in his 81st year. Father Vasilii was in the service of the Church of Christ for more than fifty years, and during the last quarter of a century as rector of the Church of St. Nicholas in the city of Gomel.

Vasilii Danilovich Kopychko was born into the family of a peasant in the environs of Pinsk, Brest Region, on June 22, 1905. During World War I the Kopychko family moved to the town of Rechitsa, Gomel Uezd, where Vasilii continued his studies. After returning to his native parts in 1919 he completed a secondary school in the town of Pinsk. In 1926 he started his service of the Church as a psalm-reader in the village of Lyaskovich, Ivanovo District.

In 1934 Vasilii Kopychko passed the theological seminary course examinations at the consistory in the Polesye Region. On December 4, the Feast of the Presentation of the Most Holy Mother of God in the Temple he was ordained deacon, and on December 26, presbyter.

During the Great Patriotic War Father Vasilii shared with his flock the hardships of occupation and took an active part in the partisan resistance movement. While rector of the Dormition Church in the village of Odrizhin, Drogichin District, he was a liaison man for a partisan detachment and organized the collection of provisions, medical supplies and weapons for the people's avengers; his home was often a meeting place of partisan commanders and messengers. In his sermons and in talks with his parishioners Father Vasilii called on them to put up active resistance to the invaders, reviewed the situation on the battlefronts and summed up the daily Soviet war bulletins. To avoid arrest by the Germans, he conducted divine services at night, in total darkness. The divine services were attended by inhabitants of neighbouring villages.

In recognition of Archpriest Vasilii



Kopychko's contribution to the fight against the German fascist invaders the Soviet Government decorated him with the Order of the Patriotic War, 2nd Class; medals: "For the Victory Over Germany", "To the Partisan of the Great Patriotic War", "For Valiant Labour in the 1941-1945 Great Patriotic War", and other medals.

After the liberation of Pinsk by the Soviet Army in the summer of 1944 Father Vasilii, as rector of the Church of St. Barbara the Great Martyr in that town, responded to the call by His Holiness Patriarch Aleksiy "to work with greater zeal to consolidate the Victory, make it more fruitful, and heal the wounds inflicted by the war". He inspired his flock to heroic efforts in restoring our country's war-damaged economy with the utmost speed.

In 1949 Father Vasilii Kopychko was raised to the rank of archpriest. From 1957 onwards, after graduating from the correspondence department of the Leningrad Theological Academy, and up to the time of his decease he served

in churches in the city of Gomel. An experienced spiritual guide, a zealous pastor and a gifted organizer of parish affairs, he fulfilled Christ's commandments in a manner that served as an example to his parishioners and fellow clergymen.

The theme of peace held a prominent place in his service. He constantly called on his flock to work persistently for the affirmation of peace in all spheres of life. Archpriest Vasiliy Kopychko's peacemaking labours earned him numerous commendations from the Soviet Peace Committee and the Soviet Peace Fund. In 1985 the Soviet Peace Fund awarded him its silver medal.

The Supreme Authority of the Russian Orthodox Church gave a high appraisal to Archpriest Vasiliy Kopychko's pastoral work. He was awarded a mitre, a second ornamented cross and the right to celebrate Divine Liturgy with the Holy Doors open up to the Lord's Prayer. In 1984, on the occasion of the fiftieth anniversary of Father Kopychko's ordination, His Holiness Patriarch Pimen granted him the right to wear the Patriarchal cross.

The pastor's earthly life was cut short in the midst of his customary labours and cares. On the eve, he inspected the church, where restoration work was nearing completion, received the clergy of the Church district and conversed with parishioners, gladdening all by his energy and optimism. In the evening he displayed notable spiritual uplift officiating at the Sunday All-Night Vigil and addressed the worshippers with an edification. Yet on the following day, during Divine Liturgy, his flock was praying to the Lord for the repose of the soul of their pastor.

On Monday the coffin with the body of the deceased was carried to the Church of St. Nicholas, where clerics, who had come to pay their last respects to him, conducted a Panikhida and Pa-

rastasis and then read the Gospel in turn. In the evening of the same day Metropolitan Filaret of Minsk and Byelorussia; Archimandrite Konstantin, Father Superior of the Zhirovitsy Monastery of the Dormition; Archpriest Mikhail Buglakov, Secretary of the Minsk Diocesan Administration, superintendent deans of the Minsk Diocese, and numerous clergy arrived in Gomel.

Metropolitan Filaret expressed his profound sympathy with the clerics and laymen at their grievous loss and conveyed the condolences of His Holiness Patriarch Pimen.

On October 22, Metropolitan Filaret, assisted by the clergy, celebrated Divine Liturgy for the dead and conducted a funeral service in the Church of St. Nicholas. In his funeral oration His Eminence Filaret said, in part: "We believe, and we know, that his soul will rest with the saints. There is no better way to honour the memory of the deceased than by emulating his life, than by constantly striving for the lofty Christian ideal which Father Vasiliy always served."

A funeral oration was also made by Archpriest Stefan Gladyschuk of the Church of St. Nicholas, and Archpriest Viktor Bekarevich, rector of the Church of Orthodox Prince St. Aleksandr Nevsky in Minsk.

The prayer of Absolution was read by Archimandrite Konstantin.

After the funeral service the coffin was borne around the church to the singing of the hirmoi of the Great Canon "A Helper and Protector..."

Archpriest Vasiliy Kopychko was buried in the municipal cemetery, besides the graves of his spouse and son.

The memory of Archpriest Vasiliy Kopychko, a true pastor, loyal son of the Mother Church, patriot and peacemaker, will live on for ever in the hearts of those who knew him.

S. TROFIMOV



On the Feast of the Transfiguration of the Lord

In the Name of the Father, and of the Son, and of the Holy Spirit



When our Lord Jesus Christ preached in the towns and villages of Palestine, teaching the Truth, curing the sick and raising people from the dead, He was always followed by multitudes. But as well as believers, they included men—scribes and Pharisees—who did not have faith in Him and, out of envy, vilified, insulted and humiliated Him. They said: *This man is not of God, because he keepeth not the sabbath day* (Jn. 9. 16). They called the Master of Nazareth a liar and a sinner, and said, *He hath a devil* (Jn. 10. 20), and alleged that He worked miracles by the power of Beelzebub (Mk. 3. 22). Repeatedly Christ's adversaries attacked Him in fury with stones, and on one occasion they led Him unto the brow of a hill to cast him down headlong (Lk. 4. 29).

Seeing their Master reviled and insulted, the Apostles were in danger of falling to temptation and losing faith in Him as the Son of God. Therefore shortly before His sufferings on the Cross, *Jesus began to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes* (Mt. 16. 21). The world was as yet unaware of Christ's imminent Passion, but the Apostles had to know about it. For as His chosen ones, and the closest witnesses of His life and the miracles He worked, it was their mission subsequently to spread and strengthen among people faith in Him as the Son of God and the Saviour of the world. A task of unique magnitude was awaiting them—to enlighten the whole world with Christ's teaching, bring every corner of the Universe to Christ!

Lest the Apostles' faith be shaken, lest the vicious schemes of Christ's adversaries destroy the Apostles' faith in

the Divine nature of their Master, and in order to lift the veil on the mystery of His voluntary sufferings to them, our Lord, Jesus Christ, reveals Himself to His disciples in His Divine Glory. He takes three of them—Peter, James and John—up to Mount Tabor and is transfigured before them: *and his face did shine as the sun, and his raiment was white as the light* (Mt. 17.2). The glory of the transfigured Christ was witnessed by the prophets Moses and Elijah, who *spake of his decease which he should accomplish at Jerusalem* (Lk. 9. 31), that is, of His imminent sufferings. On Mount Tabor, the Apostles also heard a voice speaking out of a cloud: *This is my beloved Son, in whom I am well pleased; hear ye him* (Mt. 17. 5).

And true enough, soon after the Transfiguration the Apostles witnessed the sufferings and crucifixion of their Divine Master. According to St. John of Damascus, the Transfiguration of the Lord occurred shortly before His suffering on the Cross, exactly forty days earlier. To prevent this great festival coinciding with the days of the Holy Quadragesima, the Church has decreed to observe it forty days before the Feast of the Exaltation of the Cross, on which day Christ's Passion is also commemorated. This is why, beloved fathers, brothers and sisters, the service of the Feast of the Transfiguration of the Lord always combines radiant joy, the Divine Glory revealed to people on Mount Tabor, and a forewarning of Christ's sufferings at Golgotha and Passion.

By His Divine Transfiguration the Saviour, as it were, was giving notice to the Apostles: "Behold, He Who is reviled today, and cast stones at, and Whom they will bespete and haul off to Golgotha tomorrow, He is, 'of a

truth, the effulgence of the Father'. He will suffer voluntarily in order to save the fallen man and lead him to His Divine Father". That is why on the radiant Feast of the Transfiguration of the Lord these words ring out in the church during the service: "When they should see Thee crucified, they might comprehend that thy suffering was voluntary and proclaim it unto the world: for Thou art, of a truth, the effulgence of the Father" (from the kontakion of the feast).

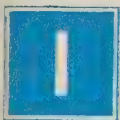
This is just what the Saviour's disciples did. Having been filled with faith, on Mount Tabor, in Christ's Divine nature, and following the descent of the Holy Spirit upon them they proceeded to preach the truth of Christ all over the world. *This voice which came from heaven we heard, when we were with him in the holy mount*—Apostle Peter preached (2 Pet. 1. 18). *And we beheld his glory, the glory as of the only begotten of the Father* (Jn. 1. 14), the Apostle and Evangelist St. John the Divine testified. Thus Christ's Apostles became the preachers of Christ's Glory the world over. Despite all obstacles, their preaching spread among all peo-

ples and reached our ears, too. Now we, too, believe and confess that the Lord Jesus Christ is "of a truth the effulgence of the Father".

The Apostles were taken to Mount Tabor by the Saviour Himself. We, beloved brothers and sisters, are summoned there by the Holy Church: "Come, let us ascend into the mountain of the Lord, even to the house of our God and behold the Glory of His Transfiguration, Glory as of the One-Begotten of the Father; let us receive light from His Light" (Doxasticon at the Lity of the feast). Therefore let us never forget that, for each of us, this holy temple is Holy Tabor, the abode of God's Glory, and the site of our consecration, transfiguration and salvation. As long as the church bell rings, we must hurry to our temple, as to Mount Tabor, and pray fervently that the Lord may renew and enlighten our hearts with his Divine Light. "Let Thy light everlasting illumine us sinners also; through the prayers of the Birth-Giver of God. O, Light-Giver, glory to Thee!"

GEDEON,
Archbishop of Novosibirsk
and Barnaul

Temple of God—the Foundation of Christian Life



In the life of the Orthodox Christian, of exceptional importance is the temple of God. Here, the desired meeting with the Living God, Who is the eternal and inexhaustible Source of the Truth, Good and Beauty, takes place.

With what inspired words do the ancient God-Wise Psalmists of the Chosen People describe this yearning of the human soul and its meeting with God! *How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God* (Ps. 84. 1-2). *As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God* (Ps. 42. 1-2).

A casual visitor to the House of God, one who knows very little or nothing about God, eternal life or the immortality of the soul, is often attracted by

the unusual decor, the beauty of the divine service, the harmony and euphony of the church singing. But one who comes not just for ten-fifteen minutes, who is gifted from above with an insuperable attraction to participation in the common church prayer, to the joyous act of standing before the Face of the God of Love and Mercy, feels something more profound and essential than aesthetical satisfaction.

The soul of the believing Orthodox Christian becomes filled with peace and freed from vanities, anxieties and worries, which permeate the everyday life of men. It is that peace of which our Lord and Saviour spoke to His disciples and Apostles: *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you* (Jn. 14. 27). It is that serene calm which is sought by those burdened with grief and life's misfortune and which is given to each who responds trustfully and readily to God's call:

Come unto me, all ye that labour and are heavy laden, and I will give you rest (Mt. 11. 28).

The grace-filled atmosphere of the church elevates and ennobles the human soul, clears and purifies from the coating of sin the hidden features of the incorruptible image of God communicated to it at creation. In this atmosphere there is nothing to denigrate and lower human dignity: neither idle talk, foul language, corrupt example, nor seductive, frivolous conduct.

The temple of God is a great school of piety. The Church's centuries-old experience of life, her best and most faithful sons and daughters—glorified as God's saints, who gave to the world amazing examples of Christian asceticism—are embodied in and impressed, for the good of each of us, on every aspect of the temple's life: in the icons, in the fervent prayers and singing, in the rituals, customs and ecclesiastical discipline.

If any one, because of foolishness or carelessness, behaves in the House of God incompatibly with its majesty and sanctity, he hurts only himself, deprives himself of God's benevolence, and sometimes draws instructive punishment from above, but by no means disparages the temple of God itself.

The temple of God is the place for the closest and profoundest communion with our God and Saviour. In church we may not only glorify the Lord with one mouth and one heart, not only turn to Him in prayer for help or deliverance from misfortune or grief, unavoidable in earthly life, but, what is especially important, receive the potent powers of grace in the Holy Sacraments for spiritual and moral renewal, without which the eternal future life cannot be gained; to which we are all being called by Divine Love for nothing unclean can enter therein (Rev. 21. 27).

Thus, our love for the temple of God is theologically justified and psychologically comprehensible. How can one not love that which gives us such abundant spiritual good and strengthens our lofty Christian hope in God's mercy for participation in future in the blissful life with Christ?

The Orthodox people in our God-protected country have since olden times ardently loved the temples of God, caring for their order and beauty in eve-

ry way. The Holy Church in return for their love and care offered, and continues to offer, fervent prayers for the builders of churches, for those who bear fruit and are virtuous, for the toilers, the singers and the people present, all awaiting from the Lord great and rich mercies.

The Orthodox Christian, who sincerely loves the temple of God and cares for it, is called to yet another loftier and God-pleasing service about which St. Paul writes in his Second Epistle to the Corinthians: *For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people... And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.* And therefore, the Apostle concludes his exhortation, *having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God* (6. 16, 18; 7. 1).

The same truth regarding the calling of Christians to be living temples, in which God dwells, is confirmed by passages in another Epistle of St. Paul; *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are* (1 Cor. 3. 16-17). And not only the soul of the Christian is vouchsafed to be the living temple of God, but his body too, washed in the font of Holy Baptism, becomes an instrument for the lofty aspirations of his God-like soul. *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's* (1 Cor. 6. 19-20).

All this should not, of course, be the cause of self-deception or strengthen our self-sufficiency. Indicating the lofty ideal of Christian life and its sacred aim, St. Paul warns us there and then of the great responsibility, of the need to exert intense moral effort in order to attain this goal, and of the grave consequences of a negligent and careless life which does not meet the ideal.

For ye are bought with a price (1 Cor. 6. 20)—the price of an unparalleled

feat of love, the price of the redemptive sufferings of our Lord Jesus Christ, in Whose Name we were baptized, vowing before the whole Church to be faithful to His holy commandments. And woe to us if we, instead of glorifying the Lord, begin to destroy with all the divinely endowed powers of our spiritual and physical natures, what God has created in us, in our hearts, in the core of our beings, the temple of God, and defame our Christian calling by unworthy behaviour!

The Will of God is our sanctification. *For God hath not called us unto uncleanness, but unto holiness* (1 Thess. 4. 7). Only through sanctification by the gifts of grace in the bosom of the Holy Church and by living a *life in all godliness and honesty* (1 Tim. 2. 2), may we hope that the words of the Lord and Saviour will be fulfilled in us: *He that loveth me shall be loved of my Father... and we will come unto him, and make our abode with him* (Jn. 14. 21, 23).

The Holy Church deeply venerates and glorifies the bearers of sanctity who, while still here on Earth, were vouchsafed clear signs of God's presence and good will. Thus, she calls upon St. Nicholas the Miracle Worker in the words of the akathistos: "Rejoice, O Pure Shrine and Sanctified Dwelling!" (Oikos 3). To St. Sergiy of Radonezh she says: "By prayer, faith, love of God and purity of heart thou hast made thy soul the abode of the Holy Trinity" (akathistos prayer). As for the Most Pure and Blessed Virgin Mary the Mother of God, she names Her "the Most Pure Temple of the Saviour" (kontakion of the Feast of the Presentation in the Temple of the Blessed Virgin) "Heaven and Temple of the Godhead" (dogmatikon Tone 1).

Reflecting on the apostolic exhortations regarding the aim and meaning of Christian life, let us try, beloved, to

impress as clearly as possible in our consciousness and our memory these holy words: *Ye are the temple of God and... the Spirit of God dwelleth in you* (1 Cor. 3. 16), *let us cleanse ourselves from all filthiness of the flesh and spirit* (2 Cor. 7. 1). These words, just as each Word of God, living and effective, will inspire us with great trust in the help of One Who Himself wants to dwell in us, vivifying and illumining all the forces of our souls; at the same time they will constantly rouse in us fear of God, a salvific and reverential feeling, and our sense of responsibility before Him, without which a reasonable Christian life on Earth is impossible and preparation for eternity unthinkable.

Let us kindle in our hearts love for the holy temple of God as *the place where thine honour dwelleth* (Ps. 26.8), where we can reverentially *behold the beauty of the Lord* (Ps. 27. 4) and joyously draw grace-filled powers *out of the wells of salvation* (Is. 12. 3). Let us take care to cleanse our souls of all depravity and everything incompatible with our Christian calling so that we *receive not the grace of God in vain* (2 Cor. 6. 1), so that in the Church of the Living God, which has for her cornerstone Jesus Christ Himself, we might be granted the honour of being established in the *habitation of God through the Spirit* (Eph. 2. 22).

Let us turn more often and fervently for help and intercession to the Most Pure Mother of God, to the worthy Incorporeal Powers of Heaven, and to all the saints of God. And let us cry humbly to the King of Heaven Himself, the Holy Spirit the Comforter, that He, in His ineffable mercy, may come and dwell in us and cleanse us of all our filth and by His life-giving presence save for eternal life our weak souls with little virtue. Amen.

Archpriest Liveryi VORONOV

God's Building

On the 9th Sunday After Pentecost (1 Cor. 3. 9-17; Mt. 14. 22-34)

In the Name of the Father, and of the Son, and of the Holy Spirit

As we heard today from the Epistle of St. Paul the Apostle to the Corinthians, all of us, brothers and sisters,

are *God's husbandry, God's building* (1 Cor. 3. 9). Husbandry means both the soil capable of receiving into

itself the seeds of the future harvest, and also the ear-covered field *white already to harvest* (Jn 4. 35). God's husbandry is so dear to Him, because it is His building. He cherishes it as the sum total of the raised seeds, the aggregate crop. God's husbandry means all people admitted to God's building, the Kingdom of Heaven.

Today's Gospel lesson tells us how Jesus Christ *constrained his disciples to get into a ship, and to go unto the other side of the Lake of Gennesaret*. They are His building. He has set them aside from those that have not yet become part of that building, those whose interest in Christ is selfish, who want to *make him a king* (Jn 6. 15) in order thus to secure earthly well-being for themselves. Christ sends His disciples together out onto the sea, exposing them to every possible adversity, while He stays back alone to pray in a mountain.

Before long the disciples find themselves in distress. Waves and a contrary wind violently toss the ship, threatening to sink it. But the disciples, God's building, have placed their hope in the Lord. Unflinching and united in spirit, they show firm trust in God's building being unshakable. And the Lord takes care of them. As He approaches them, walking on the sea, they first mistrust their senses, taking Him for a spirit. St. Peter the Apostle is the first to realise his error. To restore the faith of his partners, he asks the Lord to bid him come unto Him on the water. Yet in uttering this wish he, as it were, separated himself from the others, from the whole building. His desire, sincere and prompted by love of Christ, nevertheless failed to gain the consent and support of all of God's husbandry, the fellow Apostles. St. Peter takes a few steps on the water and suddenly sees with horror that he is alone on the sea, that the waves are mounting and ready to consume him in his lonely venture. Beginning to sink, he exclaims in fear: *Lord, save me* (Mt. 14. 30).

Let every man take heed how he buildeth.... Every man's work shall be made manifest, St. Paul the Apostle teaches us (1 Cor. 3. 10, 13). St. Peter's work,

too, was made manifest. And why? God's husbandry, God's building, is the whole Church, in its unity and plenitude. *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*, the Apostle asks the Christians (1 Cor. 3. 16). The temple of God is manifested to the believers in the unity of the lives of all the Apostles, as also in the unity of the lives of all of us. If anyone, even though prompted by the devoutest intentions, departs from that unity, divides the temple and harms the building, he runs a real risk of drowning in the sea of everyday life.

Brothers and sisters, we make up God's temple by the unity of our life in Christ. The unity of our parish family is the main condition for God's Spirit to dwell in us. Anyone who believes to be on the way to Christ, while moving alone, in deliberate isolation from the others, without the prayers, the blessing and the support of the whole of God's husbandry, is bound, no matter how pious his intentions, to meet with the danger of seeing his aspirations go down in the trivia of daily life, for they will distract his attention from the goal he set out to achieve. And nothing will help this Christian from drowning unless he repents and turns to Christ. *Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise* (1 Cor. 3. 18).

St. Peter the Apostle was saved by returning, with Christ, into the ship, to his fellow labourers in God's vineyard. Together with them, he worshipped Christ, saying: *Of a truth thou art the Son of God* (Mt. 14. 33).

Brothers and sisters, we must always remember this secret of salvation. We are God's building. And *if any man defile the temple of God, him shall God destroy* (1 Cor. 3. 17). We are Christ's, and our parish family must cherish the trust God places in us. *Ye are the temple of God, and the Spirit of God dwelleth in you*. Preserve it in the unity of life, in the bond of peace and love. Amen.

Archpriest GENNADIY NEFEDOV,
Teacher of the MTS

PEACE MOVEMENT

CHURCH FOR SOCIETY

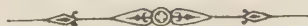
Chronicle

The first joint seminar of representatives of the Federation of the Evangelical Churches in the GDR and those of the CPC on the theme "The Language of Peace" was held on February 3-6, 1986, in Bad Saarow, GDR. The participants in the seminar included members of the Evangelical Churches in the GDR and the CPC representatives from Bulgaria, the GDR, West Berlin, Kenya, the Netherlands, Poland, the USSR, the ČSSR, the FRG, France. Discussions were held in three working groups on the themes: Biblical Foundations for the Language of Peace; Language and Conscience, Practical Examples and Contributions—Rhetoric, Polemics and Publication. Among those attending the seminar were Archpriest Georgiy Goncharov, Deputy General Secretary of the CPC, representative of the Russian Orthodox Church to the CPC, and Archpriest Mikhail Turchin, rector of a church in Leipzig.

Talk with Women Representatives of the American Peace Movement. On March 31, 1986, Edith Eccart from Santa Barbara, USA, paid a visit to the Department of External Church Relations. She was one of the participants of the peace meeting, which was held in Santa Barbara in January 1985 under the auspices of the American branch of the Fellowship of Reconciliation, and Church Women United. (A delegation of the Russian Orthodox women took part in that meeting too.) She was accompanied on her visit by her three daughters, also actively involved in the peace

movement. The guests had a talk with N. S. Bobrova, a staff member of the DECR.

A religious delegation from the Soviet Union was on a visit to the United States from April 3 to 17, 1986, at the invitation of the "US-USSR: Bridges for Peace in the World" organization. The 14-member delegation included representatives of the All-Union Council of the Evangelical Christians-Baptists, the Evangelical Lutheran Church of Latvia, the Moscow Jewish Community, the Roman Catholic Church of Latvia and the Russian Orthodox Church. The delegation was headed by Bishop Antony of Stavropol and Baku. The Russian Orthodox Church delegation also included Archimandrite Mark, Father Superior of the Pochaev Lavra of the Dormition; Archpriest Viktor Petlyuchenko, a cleric of the Odessa Diocese, teacher at the Odessa Theological Seminary; Archpriest Boris Udovenko, cleric of the Kiev Diocese; Father Aleksandr Kozha, a cleric of the Moscow Diocese and a staff member of the DECR; Protodeacon Vladimir Nazarkin, a senior staff member of the DECR; Andrei Rybin, a student of the MTS; S. G. Gordeyev and N. I. Chernykh—staff members of the DECR. The visit was the second within the programme of exchanges of American and Soviet religious delegations sponsored by the "US-USSR: Bridges for Peace in the World" organization and aimed at improving the Soviet-American relations. A return visit to the USSR is planned for the autumn of 1986.



ORTHODOX SISTER CHURCHES

Name-Day of His Beatitude Patriarch IGNATIOS of Antioch the Great and All the East



On December 20 (New Style), 1985, the Feast of St. Ignatios Theophoros, the Antiochene Orthodox Church solemnly observed the name-day of her Primate—His Beatitude Ignatios IV, Patriarch of Antioch the Great and All the East.

The date was also solemnly marked at the Antiochene Church Metochion in Moscow.

With the blessing of his Holiness Patriarch Pimen, Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, celebrated Divine Liturgy in the main church of the metochion, the Church of St. Gabriel the Archangel. He was assisted by Archbishop Platon of Yaroslavl and Rostov; Archbishop Iov of Zarsk, Deputy Head of the DECR; Bishop Nikolai of Zvenigorod, Vicar of the Moscow Diocese and Representative of the Patriarch of Moscow to the Patriarch of Antioch, and Bishop Antony of Stavropol and Baku.

Participating in the Liturgy were the Dean of the Metochion, Archimandrite Niphon who is the Representative of the Patriarch of Antioch to the Patriarch of Moscow, and clerics of the metochion.

After the Liturgy Metropolitan Aleksiy and other hierarchs and clerics, participants in the service, conducted a moleben.

After the moleben, Metropolitan Aleksiy read out a congratulatory telegram from His Holiness Patriarch Pimen of Moscow and All Russia addressed to

Archimandrite Niphon, Dean of the Metochion, which said:

"I would like to extend my cordial felicitations to Your Reverence, the clerics and parishioners of the Antiochene Metochion in Moscow on the occasion of the name-day of His Beatitude Ignatios IV, Patriarch of Antioch the Great and All the East. I prayerfully wish His Beatitude good health, many more years of life and invariable help of God in his primatial service of the Church of Christ and his efforts for the triumph of peace in the Middle East. I also wish you, Father Archimandrite, blessed success in your labours to promote further development of the fraternal links that have always existed between our two Churches. I invoke upon you a blessing of God."

Then Metropolitan Aleksiy of Tallinn and Estonia made a speech of greeting.

After that "Many Years" was sung to the Primates of the two Churches—His Beatitude Patriarch Ignatios and His Holiness Patriarch Pimen.

Archimandrite Niphon spoke in response.

The festal divine service to mark the occasion was attended by numerous parishioners. Present at the service were the ambassadors of several countries and a group of foreign newsmen accredited in Moscow.

After the service, the Dean of the Metochion, Archimandrite Niphon, gave a dinner at his residence. Among the guests were the hierarchs and clerics who took part in the service, diplomats and guests of honour.

A. N.

Meeting at the Orthodox Theological Faculty in Prešov

On February 26, 1986, there was a meeting at the Orthodox Theological Faculty in Prešov (ČSSR) dedicated to the Russian Orthodox Church.

The presidium, headed by Bishop Nikolai of Prešov, also included Archpriest Stefan Pružinsky, Dean of the Orthodox Theological Faculty in Prešov, and the students of the Moscow Theological Academy studying in Prešov—Father Aleksandr Zhidkov, Aleksei Elisov and Sergei Vasnev. Following the singing of the prayer "O Heavenly King", the floor was given to the Russian students. The audience, which included the professors and students of the faculty, the clergy of the Prešov Diocese and representatives of the public, heard a report by Father Aleksandr Zhidkov on the activities of the Russian Orthodox Church in the international field in connection with the 40th anniversary of her Department of External Church Relations, a report by Aleksei Elisov on the work of the Publishing Department of the Moscow Patriarchate, and a report by Sergei Vasnev on the theme: "The Moscow Theological Academy. Its History and Life Today". The reports were heard with great attention and interest, and then the students from the USSR answered questions about various aspects of present-day life of the Russian Orthodox Church.

Then spoke Bishop Nikolai of Prešov who is a graduate of the Moscow Theological Academy. He shared reminiscences of his student years within the walls of the Moscow Theological Academy under the protection of St. Sergii of Radonezh. He gave a high appraisal of the student exchange between our two Churches, and said: "This exchange is a concrete manifestation of our Church unity; it has a favourable impact on relations between the Russian Orthodox Church and the Orthodox Church in Czechoslovakia, and promotes mutual acquaintance with our Churches' rich spiritual traditions". He thanked the speakers for the interesting

reports about the Russian Orthodox Church which witnesses today to the richest experience and spiritual force of Holy Orthodoxy.

The Dean of the Theological Faculty, Archpriest Stefan Pružinsky, spoke of the assistance rendered by the Russian Orthodox Church in the training of theologians for the Orthodox Church in Czechoslovakia. In the years of the autocephalous existence of the latter a total of 21 of her representatives have graduated from the Leningrad and Moscow theological academies. Archpriest Stefan fondly remembered the years of his own studies at the Leningrad Theological Academy. He stressed in conclusion that the fact that students from the Russian Orthodox Church were studying at the Orthodox Theological Faculty in Prešov helped consolidate the links between the theological schools of the two Churches, promote the cause of spiritual unity of the Russian Orthodox Church and the Orthodox Church in Czechoslovakia and the relations of mutual understanding and brotherly love between the peoples of our two countries.

The participants in the function saw an exhibition of publications of the Publishing Department of the Moscow Patriarchate specially prepared for the occasion. Displayed were publications devoted to the 75th birthday of His Holiness Patriarch Pimen of Moscow and All Russia, to the 40th anniversary of the Department of External Church Relations, the 40th anniversary of the Publishing Department and to the 300th anniversary of the Moscow Theological Academy. The participants could hear records of church music produced by the Melodia Record Company on orders from the Russian Orthodox Church.

The solemn meeting at the Orthodox Theological Faculty in Prešov ended with the singing of the prayer "It is Meet"

*Father ALEKSANDR ZHIDKOV,
ALEKSEI ELISOV,
SERGEI VASNEV*



The Third Seminar of the Heads and Representatives of Churches in the USSR Belonging to the CEC or Cooperating with This Organization

(Pukhtitsa, June 14-17, 1986)

MESSAGE

of Greeting from His Holiness Patriarch PIMEN to the Participants in the "Pukhtitsa-III" Seminar

Your Eminence, Metropolitan Aleksey of Tallinn and Estonia, President of the Conference of European Churches, Dear Vladyka, Beloved brother in Christ, Dr. Glen Garfield Williams, General Secretary of the CEC,

Dear participants in the "Pukhtitsa-III" Seminar,

It gives me great joy to be able to extend heartfelt greetings to you, the Heads and representatives of the Churches in the Soviet Union, the archpastors, pastors and theologians who have gathered for your traditional meeting at the Pukhtitsa Convent of the Dormition of the Tallinn Diocese.

This meeting of yours is a special one. It is taking place on the eve of a major event in the life of the Churches of Europe—the 9th CEC General Assembly which will have to determine the main trends of activity of this authoritative Christian organization for the years to come.

The theme of the forthcoming General Assembly is "Glory to God, and on Earth Peace". This meaningful and profound quotation from the Gospel according to St. Luke (2. 14) perfectly expresses the essence of the tasks facing Christendom today. Impressed in this terse phrase is our striving unto God, our concern for the destinies of mankind and our resolve to help save the sacred gift of life on Earth.

The theme of the General Assembly characterizes the entire activities of the CEC over a period of nearly three decades. The desire to develop an Inter-Christian dialogue, stimulate theological research, studying the rich experience of Churches and religious associations with the view of penetrating the mystery of relations between God and man, the search for a Christian answer to the topical problems of our time—all this has always been characteristic of the Conference of European Churches. It is important that the unity of these two, what are now called, the vertical and horizontal, directions in the CEC activities be also preserved in the future.

I would also like to take this opportunity to express my cordial gratitude to the CEC General Secretary, Dr. G. G. Williams, present here, whose contribution to the elaboration of the main trends of the CEC activity and to their practical implementation can hardly be overestimated. It also gives me great pleasure to note the efforts of representatives of the Churches in the USSR at various CEC bodies, above all the work

of Metropolitan Aleksiy of Tallinn and Estonia who has remained in the post of the CEC President for 22 years now and who has done so much to promote inter-Christian dialogue and cooperation not only at the European regional level, but also, and this is no less important, within the framework of our own country which is evidenced, among other things, by the fact that this 3rd seminar is being held in the Pukhtitsa Convent of the Dormition.

In the course of the meeting you will discuss many important problems linked with the agenda of the forthcoming 9th CEC General Assembly, and also with the cooperation of European Churches, with the need to increase their contribution to the cause of peace on the continent and throughout the world, to the cause of ridding mankind of the threat of nuclear catastrophe and saving the sacred gift of life.

Dear participants in the seminar,

I wish you with all my heart the omnipotent help of God in your forthcoming work. May your labours be imbued with fraternal love and unanimity! I am hopeful that the work of the seminar will contribute greatly to the preparations for the 9th CEC General Assembly and to the subsequent activities of this all-European regional ecumenical organization.

I invoke God's blessing upon your labours.

With love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

June 12, 1986

Communique

From June 14 to 17, 1986, there was a seminar of the Churches of the USSR—members of the Conference of European Churches (CEC) at the Pukhtitsa Convent of the Dormition of the Tallinn Diocese of the Russian Orthodox Church. Taking part were representatives of the Armenian Apostolic Church, the All-Union Council of Evangelical Christians-Baptists, the Georgian Orthodox Church, the Evangelical Lutheran Church of Latvia, the Evangelical Lutheran Church of Lithuania, the Evangelical Lutheran Church of Estonia, the Russian Orthodox Church, and also of the Estonian Methodist Church which maintains fraternal cooperation with the CEC.

The work of the seminar was directed by its moderator, the CEC President, Metropolitan Aleksiy of Tallinn and Estonia. Attending the seminar as its guest and consultant was the CEC General Secretary, Dr. G. G. Williams, who was accompanied by his wife.

The participants heard with gratification a message of greeting addressed to them by His Holiness Patriarch Pimen of Moscow and All Russia.

A report on the forthcoming CEC General Assembly was made by the CEC President, Metropolitan Aleksiy of Tallinn and Estonia. Considerable attention was given to the theological

document in preparation for the assembly. There was a broad discussion on the whole range of problems on the agenda of the assembly which demonstrated the readiness of the participants to actively contribute to the work of that all-Christian forum.

The participants in the seminar stressed the topical nature of the theme "Glory to God, and on Earth Peace", chosen for the approaching (September 4-12, 1986) CEC General Assembly, noting that it aptly expresses the essence of the current search and aspirations of Christians. It was pointed out that the theme is in keeping with the two general aspects (vertical and horizontal) in the CEC research and practical work. The Heads and representatives of the Churches in the USSR declared that they are in favour in principle of these two trends—the unity of the Church and peace on Earth—to be maintained in the CEC activities.

During the seminar the participants expressed a unanimous conviction that inter-Christian meetings sponsored by the CEC are of great importance for promoting mutual understanding and cooperation among the Christians of various confessions. A positive assessment was given of the work of the Department of Studies and Documentation. It was stressed at the same time

that the role of the documentation service could be greater in providing mutual information on the progress of theological thought.

The participants noted with satisfaction that in recent years the CEC has been giving growing attention to elaborating the problems formulated in the Lima Document, social and practical diaconia which also includes working for peace. The numerous CEC initiatives for improving international relations in Europe and in the world have had a wide response among the Christians and also in broader public circles.

The Heads and representatives of the Christian Churches in the USSR condemned the deployment in Europe of lethal medium-range missiles and even more dangerous plans of militarizing outer space and the "star wars" strategy as incompatible with the norms of human life and Christian ethics. A profound regret and apprehensions were expressed over the US Administration statement that it would no longer abide by the provisions of the SALT-2 Treaty.

Bearing in mind that the 9th CEC General Assembly, conducted within the framework of the International Year of Peace, will determine the main areas of the CEC work till the 1990s

which will bring us closer to a jubilee of all the Christendom—the 2000th anniversary of the Nativity of Christ, the participants in the seminar feel that the assembly should give special attention to the idea of ridding mankind by that date of the threat of nuclear annihilation.

The Heads and representatives of the Churches in the USSR welcome the concept of a comprehensive system of international security and the corresponding bold initiatives and proposals of the Soviet government aimed at ridding mankind of the weapons of mass annihilation before the end of this century, accelerating the Helsinki process, securing detente and promoting mutual confidence and cooperation in Europe. These ideas and actions can set an example of a new ethical approach in international relations and open realistic prospects for resolving burning international problems.

Bearing these proposals in mind, the participants call upon Christian circles to do all they can to enliven and deepen the East-West dialogue in the common search for the foundations of a durable and secure peace in Europe and in the world.

Speakers at the seminar pointed out that the development of new weapons



Participants in the "Pukhtitsa-III" seminar in the Pukhtitsa Convent of the Dormition

systems generates fresh spirals of the arms race as a result of which we find ourselves in a vicious circle, in an impasse which can only be avoided by reassessment of values and a radical change in our way of thinking through the love of the Maker and fellow men, by becoming aware of the great responsibility of Christians for the destinies of the world: *Choose life, that both thou and thy seed may live* (Deut. 30. 19).

In this context the participants discussed and endorsed the open letter by His Holiness Patriarch Pimen to US President Reagan of June 10, 1986, with an appeal to support the moratorium on all nuclear weapons tests.

The participants in the seminar pointed out that there are several lethal threats to the sacred gift of life on Earth today: nuclear war, ecological catastrophe, the threat from the growing gap between the advanced and developing countries, and the shortage of resources. It was suggested that the CEC should pay more attention to these problems.

The Heads and representatives of the Churches in the USSR gave a positive assessment of the CEC efforts aimed at developing cooperation with the World Council of Churches, the CEC regional partners, the Council of Roman Catholic Bishops' Conferences in Europe, and the Christian Peace Conference.

The participants expressed their cordial gratitude to Dr. G. G. Williams and appreciation of his great contribution to the progress of the CEC over the many years of his holding the responsible post of its General Secretary.

A letter of greeting was sent to the CEC Honorary President, Dr. Ernst Wilm.

The participants prayerfully honoured the memory of the CEC workers who had passed away during the two years since the second Pukhtitsa meeting: Honorary President, Dr. E. Emmen; the former CEC President, Dr. T. Santi; member of the Advisory Committee, Dr. W. Zigrist; the Head of the Evangelical Lutheran Church of Latvia, Dr. Janis Matulis, and Metropolitan Antony of Leningrad and Novgorod who took a constant and deep interest in the CEC activities and the work of the Pukhtitsa seminars.

The Heads and representatives of the Christian Churches in the USSR expressed a hope that the forthcoming CEC General Assembly would serve to consolidate Christian unity and cooperation in following the Divine teaching for the sake of saving the sacred gift of life on Earth.

The participants of the meeting asked the moderator of the seminar to inform the CEC leading bodies of their proposals and recommendations concerning its future work. They expressed the hope that the most topical problems of today will be reflected in the Message of the CEC General Assembly to the Churches and Christians of Europe.

All the meetings were accompanied by prayers conducted by representatives of all confessions. The participants attended Divine Liturgy in the Dormition Cathedral of the Pukhtitsa Convent.

The participants in the seminar thanked Metropolitan Aleksiy of Tallinn and Estonia, the mother superior and the nuns of the convent for their hospitality and the opportunity to get acquainted with the life of the cloister.

The participants in the seminar who will be among the delegates to the 9th CEC General Assembly call upon the clergy, monks and nuns and the faithful of the Churches represented at the seminar to render prayerful support to the work of the assembly.

* * *

The CEC General Secretary, Dr. G. G. Williams, made the following entry in the distinguished visitors' book of the Pukhtitsa Convent: "From June 14 to 17, 1986, a seminar in preparation for the 9th CEC Assembly was held at the Pukhtitsa Convent which was attended by representatives of the CEC member-Churches in the USSR. As two years before, His Eminence Metropolitan Aleksiy, the Mother Superior, Hegumenia Varvara, and the entire community of the convent accorded to us a cordial and lavish welcome which has been an expression of our unity in Christ. In expressing our gratitude to our hospitable hosts, we pray that God would grant them His abundant blessings, and we also begin thinking of 'Pukhtitsa-IV'. *Glen Garfield Williams, General Secretary of the Conference of European Churches. June 16, 1986.*"

**Dr. GLEN GARFIELD WILLIAMS, General Secretary of the Conference
of European Churches Interviewed
by "The Journal of the Moscow Patriarchate"**

QUESTION: It is according to Divine Providence that you have had a high honour of labouring at the CEC for over 20 years, 19 of them in the capacity of its General Secretary, of organizing and conducting the work of its assemblies. What, in your view, are the stages the CEC went through in its development in line with the decisions of the previous assemblies?

ANSWER: May I begin to reply to this question by simply referring to one or two details of my relationships with the CEC? My first task, when I became European Secretary for Inter-Church Aid with the World Council of Churches in January 1959, was to be one of the representatives of the WCC at the 1st Assembly of the Conference of European Churches, in Nyborg, Denmark, early in January 1959. At the end of that first assembly, I was appointed as representative of the World Council of Churches to the CEC Continuation Committee. In that capacity I was also present at the 2nd assembly in 1960. Then in March 1961 I was invited to become the Executive Secretary of the CEC alongside my work for Inter-Church Aid. Thus the first assembly for which I was actually responsible was the 3rd assembly, which took place in 1962. And I have been responsible for all the assemblies since then through to the 9th Assembly in September 1986. I actually undertook my fulltime responsibilities as the first General Secretary of the CEC on April 1, 1968. Thus I have had the great honour of being responsible for the organization and conduct of seven of the nine assemblies in the history of the CEC, and have been present at all nine.

As I look back over this long period of service I can only be amazed at the developments which have taken place. The assemblies have always been extremely important moments in the life of the CEC. And as one reflects on these assemblies it is possible to see a clear development from what was to what is. The atmosphere in the different assemblies has demonstrated a steady pro-



**Dr. Glen Garfield Williams,
General Secretary of the CEC**

gression in mutual understanding and mutual confidence. This development in understanding and confidence has been reflected then in the decisions of the different assemblies. The early assemblies were necessarily occasions for meeting and getting to know each other, but once a basis of confidence amongst the representatives of the European Churches had been built up, it was possible to progress towards assemblies where decisions for specific actions were taken. Thus after launching out from a part-time Executive Secretariat into a full-time General Secretariat at the time of the 5th Assembly in 1967, it was possible to go on to other important steps. Thus at the 7th Assembly in 1974 it was possible to establish a Study Secretariat and at the 8th Assembly in 1979 a Secretariat for Inter-Church Service and to give the green light for cooperation with the Churches in North America within the Churches Programme on Human Rights for the implementation of the Helsinki Final Act. Therefore, to sum up, I would say that the first two or three assemblies were really the oc-

casions when the representatives of the European Churches seized the opportunity of getting to know who each other was, and learning to have confidence in the one another even though we came from different political and social situations and from different confessions. Then the 4th and 5th assemblies represented the laying of the first structures on the basis of confidence in each other. The 4th Assembly produced the Constitution and the 5th Assembly produced the full-time General Secretariat. The 6th Assembly represented a moment of reflection as to the possibilities and directions which should be taken and then the 7th and the 8th assemblies provided the structures for theological and peace work and for the inter-Church service. But I stress that the main overall result has, without doubt, been the progress in mutual knowledge and mutual confidence. These are the keys to all CEC activity.

QUESTION: Which tasks facing the CEC do you consider as of greatest importance?

ANSWER: The Conference of European Churches has one basic task which is described in Article 1.2 of the Constitution which says that, "The aim... is... to discuss questions concerning the Churches in Europe and to assist each other in that service which is laid upon the Churches in the contemporary European situation".

The question you have just posed really refers, therefore, to the interpretation that we have given over the years to that basic definition of our task. We have said that primarily our task was to build bridges between the Churches in Europe which was sadly and dangerously divided on the basis of politics, social systems, and, so far as Christians were directly concerned, by different expressions of their faith. Remember that the Conference of European Churches was born out of the terribly dangerous tensions of the 1950s and we have always seen our primary task therefore as that of establishing real contact across the gaps and building better understanding as a result. The second thing that we have tried to do is to give a sound theological basis to our work. We are convinced that no organization of Churches can make any real contribution to the life of that part

of the world in which they live without being deeply motivated by theological understandings. And so we have proceeded in that direction. Then, thirdly, our theological discussions have led us to appreciate more clearly our task as reconcilers and peacemakers in this continent from whence so many and so terrible wars have sprung. And so we have given a great emphasis to peace activity. We are proud of the fact that, on a basis of a decision taken by our 5th Assembly in 1967, we were in the spirit of the Conference on Security and Cooperation in Europe even before the official structures for the preparation of that conference were established. And the CEC has always seen its involvement in the development of the CSCE and in the implementation of the Helsinki Final Act as one of its most important activities. But in the fourth place, we have also seen it as one of our tasks to try to establish good relationships with the official representatives of the Roman Catholic Church, and in this we have made considerable progress. And we are also trying to establish good relationships with Islam as it is found in our European situation. So once again I may sum up by saying that our tasks have been basically to build bridges and then to cross those bridges in all directions in Europe in a joint action for peace and understanding between people and nations.

QUESTION: The Russian Orthodox Church has been a member of the CEC since its foundation in 1959. How would you assess the contribution of our Church to the activities of the CEC over this period?

ANSWER: I am very glad that you mention this important fact that the Russian Orthodox Church was a member of the CEC from its very beginning in January 1959. Indeed it is quite often overlooked that the Russian Orthodox Church was a member of the CEC before it became a member of the World Council of Churches. Undoubtedly the fact that the Russian Orthodox Church with her vast spiritual and theological resources, with her experience of living in the realistic situations of the modern world, has contributed a very great deal to the life of the CEC. I remember with great gratitude to God the various leaders of the Russian

Orthodox Church who have been present as representatives of their Church. I think of Metropolitan Ioann Wendland, of Archbishop Sergiy Larin, of Prof. L. Pariysky and, of course, of Metropolitan Aleksiy of Tallinn and Estonia, who has given outstanding service and guidance to the Conference of European Churches ever since 1964. He has been a member of the Presidium and Vice-Chairman of the CEC ever since that time. And I would judge that the Russian Orthodox Church has made at least two or three major contributions to the activity of the CEC. First of all she has brought a great theological and spiritual depth to all our activity. Out of the riches of the spiritual heritage of the Russian Orthodox Church all the Churches of Europe have been able to benefit. Secondly, without any hesitation I would speak about the solid and constant spiritual and practical support that we have received from the Russian Orthodox Church. The representatives of this Church have always expressed great constancy in their ecumenical efforts through the Conference of European Churches. She has been a Church upon which those of us who were responsible for the activities of the CEC could always rely. The Russian Orthodox Church was always there in meetings at every level and on every subject, and they were not simply there as observers, but they were active and original in their thinking and always eager to try to find a way of overcoming the difficulties which, of course, from time to time arose. In the third place I would stress the realism which the representatives of the Russian Orthodox Church have brought with them to our work. The richness of the spiritual heritage has in no way implied a lack of sense of reality. Thus the call of the Russian Orthodox Church representatives has always been for a deepening of faith also for an active expression of that deepened faith together in terms of justice and peace. They have never been afraid to remind us of the realities of the European situation and to suggest ways in which the Churches of Europe might contribute to the overcoming of international tensions and the establishment of peace amongst the nations. Without any doubt the Conference of European

Churches owes a great debt of gratitude to the Russian Orthodox Church for the contribution she has made to the work and life of the CEC.

QUESTION: The Geneva summit meeting have found wide response in the whole world and become the most important event in the international life. How has the CEC evaluated the meeting between the Soviet leader M. Gorbachev and US President R. Reagan?

ANSWER: The short answer to this fourth question is that the Conference of European Churches, since it has always felt the importance of direct contact between leaders of nations, welcomed the announcement of the summit conference between the CPSU General Secretary Gorbachev and the US President Reagan. We expected great things from this meeting and we prayed earnestly for positive results. As a matter of fact the Presidium of the CEC met in Portugal only a few days before the meeting in Geneva took place and a cable of solidarity, encouragement and good wishes was sent to both the CPSU General Secretary Gorbachev and US President Reagan. Then, of course, when the results were announced they were welcomed and the CEC expressed its readiness to make any contribution it could to the implementation of the "spirit of Geneva". But, answering your question in the middle of 1986, I have to say that we are dismayed that the way in which the good will expressed in Geneva seems to have evaporated or at least to have been misinterpreted. I think this circumstance shows two things. First, that the idea of summit conferences is very important and that the conferences between Mr. Gorbachev and Mr. Reagan should be continued. At the time when they meet understanding is possible. But the second thing that is pointed up is that it is absolutely essential that, after the summit conference has taken place, the spirit be carried further and the decisions be implemented. And here I see a great task for the Churches and the nations of Europe to encourage both the extension of the spirit of future summit conferences and to do everything possible to ensure that what is decided on those occasions is implemented. So we look forward to the next meeting, which we

hope will be soon, between the two great world leaders. But I underline, that in my understanding summit conferences which are not supported after they are over by the other nations of the world cannot be called successful.

QUESTION: The 9th CEC General Assembly is to be held in Scotland in September 1986, the year proclaimed by the UN the International Year of Peace. What, in your opinion, could the CEC do for the benefit of peace and for the saving of the sacred gift of life from nuclear catastrophe?

ANSWER: You are quite right to point out that the 9th CEC Assembly is taking place in the International Year of Peace and I am very happy to inform you that the assembly itself was inscribed in the programme of the International Year of Peace right from its first Declaration by the United Nations. Indeed, the theme of our assembly contains the mention of peace since our theme is "Glory to God and Peace on Earth". Now I think that the Conference of European Churches can do a very great deal in the service of peace. But it must understand what its task is. Its task is, for me, not to do politics. That is the responsibility of the politicians. The activity of the Conference of European Churches and of its member-Churches lies in a completely different field and very near to the people. The member-Churches of the Conference of European Churches must be transmitters of the conviction of the essential nature of peace and this it can do through its contact with the faithful both in services of worship and in various other peace actions. The Conference of European Churches is constituted of 116 member-Churches virtually all of whom are at present engaged in this kind of activity. And then the second thing that the CEC can contribute is the demonstration of the peace which has been found between the different Christian confessions after centuries of hostility. And this new-found peace between the confessions is one of the miracles of our day. We can contribute through the CEC very concretely to the cause of peace in not only speaking about peace but also demonstrating that peace is possible even between Christian confessions which have been antagonized for hundreds, maybe a thousand years. The Confer-

ence of European Churches has gone on record on many many occasions against the development of nuclear weapons, the stockpiling of nuclear arms or of conventional armament and against every action which increased international tensions. We have gone on record also in favour of disarmament talks and of actual disarmament and we shall continue to support in every way possible any actions in this direction. I think the accident which has occurred at the Chernobyl nuclear power plant and which is only the latest in a series of serious accidents in different parts of the world, has shown how futile it would be to talk of winning a nuclear war and of surviving one. This has always been the position of the CEC and I believe will continue to be so.

QUESTION: As you know, the Russian Orthodox Church is now preparing for the celebration in 1988 of the Millennium of the Baptism of Russ. What would you wish our Church, as a member of the CEC, in connection with this outstanding event?

ANSWER: All the member-Churches of the Conference of European Churches are following with very great joy and interest the preparations of the Russian Orthodox Church to celebrate her 1000th anniversary and we wish God's richest blessing upon the leaders and the faithful of this great Church. I think you must understand that the Russian Orthodox Church is regarded by the Churches of Europe and probably the whole world with a very great deal of good will. That good will will accompany her in her 1000th anniversary and into the future so long as God may grant us all. I personally would wish for the Russian Orthodox Church, as she goes into the future, God's richest blessing and guidance — and for me that would have very concrete implications. First, that the Church and the leaders and people who constitute her might remain faithful to their heritage. Second, that it may continue to be the great spiritual force and the great source of good for which she has the potential. Third, that she may continue unfailingly, in her mission for peace amongst the nations. And, finally, that she may have full opportunity to be that which for me she really is, the soul of the great Russian

people and an enormous reservoir of good for both the Soviet Union and all the peoples of the world. May she continue to be realistic but may she also continue to be able to show that reality

has a spiritual component and that the spiritual must be relevant to the reality. My warmest good wishes.

June 2, 1986
Geneva

Letter from the Presiding Bishop Edmond L. Browning of the Episcopal Church in the USA

**To His Holiness PIMEN,
Patriarch of Moscow and All Russia**

My dear brother in Christ,

I want to thank you for your kind greetings on the occasion of my installation as XXIV Presiding Bishop of the Episcopal Church. You did me honour by your kind words and assurance of your prayers.

I have inherited from Bishop Allin a legacy of warm, personal ecumenical relationships, a sound process of dialogue and a capable ecumenical staff and working committees. I will strive to continue the work begun and will seek out new avenues of partnership. I celebrate the historic relationships we share and I rejoice in the new covenants. I yearn for the time when all those baptized in the name of our Blessed Lord can enter into a greater communion and community.

You, dear brother, are in my prayers and I look forward to our inaugurating a personal relationship.

Faithfully yours,

April 2, 1986

*EDMOND L. BROWNING,
Presiding Bishop*

Election of the Archbishop of the Evangelical Lutheran Church of Latvia

To Patriarch PIMEN of Moscow and All Russia

Your Holiness,

Hereby the Consistory of the Evangelical Lutheran Church of Latvia informs you that the extraordinary meeting of the General Synod at its session on April 15, 1986, elected the Rev. Eric Mesters, counsellor of the Presidium of the Consistory, to the post of the Archbishop of the Evangelical Lutheran Church of Latvia.

Sincerely yours,

May 13, 1986

*K. GAILITIS,
Chancellor of the Consistory*

To the Rev. ERIC MESTERS

Riga

Dear brother in Christ, I extend my heartfelt congratulations to you on your being elected the Archbishop of the Evangelical Lutheran Church of Latvia. I wish you abundant God's help in this lofty Church service. Taking this opportunity, I express my conviction that close fraternal cooperation between our Churches will continue.

With love in the Lord,

PIMEN, Patriarch of Moscow and All Russia

June 5, 1986

In Memory of Archbishop Dr. JANIS MATULIS

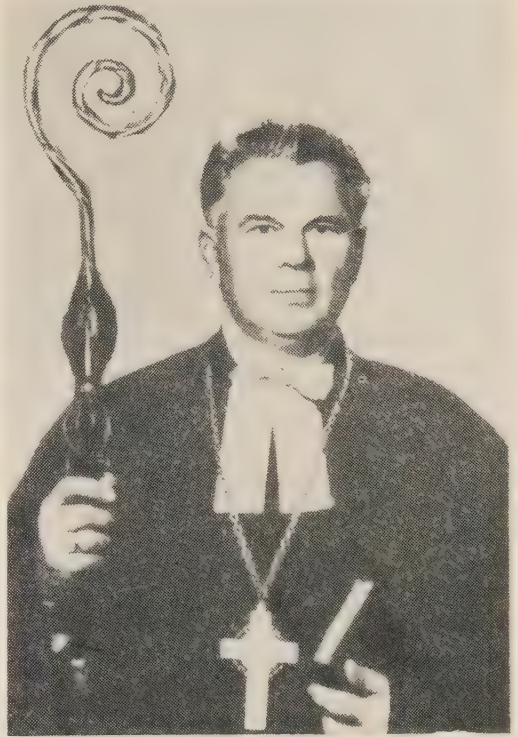
(For the anniversary of his demise)

The Evangelical Lutheran Church of Latvia suffered a grievous loss: her Head, Archbishop Dr. Janis Matulis passed away on August 19, 1985.

On February 21, 1911, in Kaluga, in the family of a book-keeper Peteris Matulis and his wife Ete son Janis was born who was destined to become the Archbishop of the Evangelical Lutheran Church of Latvia. When World War I began, the father was called up and the family returned to Latvia. When the battlefront drew near to where they were staying, the family moved to Tartu in Estonia. There Janis went to elementary school, but in 1918 the family moved back to Latvia where he finished elementary school in the village of Krape in 1926. In the autumn of that year he enrolled in the Riga Teachers Training Institute from which he graduated in 1930. On June 6 of that year Janis Matulis received Confirmation at the Lielvarde Evangelical Lutheran parish. From 1931 to 1936 he majored in mathematics and natural sciences at the Latvian University, combining his studies with the work at various schools of Riga, teaching gymnastics, mathematics and languages. In 1936, he transferred to the Theological Faculty of the Latvian University which he completed with honours on May 21, 1943. On June 3 of that year he and four other candidates were ordained pastors of the Evangelical Lutheran Church of Latvia. He began his pastoral service in the St. Jan Church in Riga and Kandava parish.

On April 1, 1947, Janis Matulis embarked upon a 22-year period of service in the Evangelical Lutheran parish in Talsy. He enjoyed the love of his parishioners and in 1965 Archbishop Gustavs Turs of the Evangelical Lutheran Church of Latvia conferred upon him the title of senior pastor.

On March 23, 1968, the Rev. Janis Matulis was elected member of the Consistory by the 11th General Synod, and following the demise of Archbishop P. Kleperis, he was elected acting second member of the Consistory Presidium.



On February 22, 1969, an extraordinary General Synod elected the Rev. Janis Matulis archbishop of the Evangelical Lutheran Church of Latvia. On September 14 of that year the new Archbishop was consecrated by Bishop Sven Danell of the Church of Sweden, an act that resumed the tradition of apostolic succession in the Evangelical Lutheran Church of Latvia. It was profoundly symbolic that Archbishop Janis Matulis received the crozier that belonged to the first Bishop of Latvia, K. Irbe, and which had been donated to the Evangelical Lutheran Church of Latvia by a prominent ecumenical figure—Archbishop Dr. Nathan Soderblom of Sweden.

Thus began that part of the life of Archbishop Janis Matulis which is well known to all the faithful of the Evangelical Lutheran Church of Latvia and far beyond its borders. The work of Archbishop Matulis as evangelizer and as a theologian and peacemaker received broad international recognition,

evidenced to by his two doctoral degrees *honoris causa* conferred upon him in 1973, by the Lutheran Theological Academy in Budapest and in 1980, by Erlangen University (FRG). Thanks to his personal efforts the Church calendar, the main publication of the Evangelical Lutheran Church of Latvia, was considerably improved.

During the last few years of his life Archbishop Dr. Janis Matulis, despite his ill health, kept visiting various parishes of the Evangelical Lutheran Church of Latvia. He had great optimism for the future. The Evangelical Lutheran Church of Latvia was preparing to mark the 75th birthday of her archbishop on February 21, 1986. But on August 19, the archbishop passed away.

The funeral service was conducted in the St. John Cathedral Church on August 27 and was attended by representatives of the Armenian Apostolic

Church, the Georgian Orthodox Church, the Evangelical Lutheran Churches of the GDR, FRG, Lithuania, Estonia and Sweden, and the Roman Catholic Church of Latvia which was represented by Cardinal Julian Vaivods.

The Russian Orthodox Church was represented by Metropolitan Leonid of Riga and Latvia and Protopresbyter Vitaliy Borovoi, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate.

Archbishop Dr. Janis Matulis was interred at the Second *Lesnoye* Cemetery in Riga.

On February 21, 1986, the 75th birthday of Archbishop Janis Matulis, his closest co-workers gathered at his grave to observe a minute of silence in tribute to his memory and say prayers for him.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord (Rom. 14. 8).

Prof. JANIS BERZINSH



Biblical Stylistic Symmetry

The idea in the biblical verse has different forms of expression. For a long time attempts were made to define these forms and to classify them. Such attempts, however, were rarely successful, first of all because the Hebrew language system is thousand years older than the language systems of the scholars who studied verse construction in the Bible.

The difficulties in understanding the forms of biblical verses led to difficulties in comprehending their meaning. As Prof. A. Olesnitsky writes: "The [Hebrew] thought is often constructed in such a way that it is difficult to approach it with our usual language habits. Therefore, it may be impossible for our European mind to grasp the whole breadth of the biblical thought as represented by the genuine biblical verse" [3, p. 4].

Bible scholars were especially interested in the two-stich or distich constructions, i.e. in verses consisting of two verse members [2, p. 74], because such verses predominate in Holy Scripture, especially in the Old Testament. For example, in Ps. 33. 9, *He spoke, and it was* (first verse member), *He commanded, and it stood firm* (second verse member), in Ps. 67. 3, *Let the peoples praise Thee, O God* (first verse member), *let all peoples praise Thee* (second verse member). Sometimes Christ used the distich (*What I say to you in the dark you must repeat in broad daylight; //wnat you hear whispered you must shout from the house-tops*—Mt. 10. 27); so did the Mother of God (*Tell out, my soul, the greatness of the Lord, //rejoice rejoice, my spirit in God my Saviour*—Lk. 1. 46-47) and the Apostles (*their offence means the enrichment of the world, //and their*

falling-off means the enrichment of the Gentiles—Rom. 11. 12; *let the evil-doer go on doing evil and the filthy-minded wallow in his filth, //but let the good man persevere in his goodness and the dedicated man be true to his dedication*—Rev. 22. 11). In the last case every verse member is compound, consisting, in its turn, of two parts.

The distich is most often found in poetical texts (*the beams of our house are of cedar, our ceilings are all of fir*—Song 1. 17), but it may be found in prose, too (*On the sixth day God completed all the work he had been doing //and on the seventh day he ceased from all his work*—Gen. 2. 2). It must be noted that poetry and prose are nearer to each other in the Bible than in literary works of modern times. As Prof. A. Olesnitsky writes: "Even in prose texts, describing historical events or legislations, the author's style becomes [sometimes] poetical... so that the Massoretes had reason to consider the whole of the Old Testament as a poetical work" [3, p. 413]. The Massoretic verse punctuation and accentuation show that the above-mentioned feature of the biblical text was taken note of. In this connection 'atnâh—the sign dividing a verse in two parts—is noteworthy. The Massoretes put the 'atnâh not only in verses that clearly present the "thought distich" [1, p. 9], characteristic of the biblical poetry, but as a rule even in verses where the "thought distich" can hardly be found or there is none [cf. the following three verses; (1) *Make thy paths known to me, O Lord; ('atnâh) teach me thy ways* (Ps. 25. 4); (2) *Therefore, Israelites, says the Lord' God, I will judge every man of you on his deeds. ('atnâh) Turn, turn from your offences, or your iniquity will be your downfall* (Ezek. 18. 30); (3) *In the beginning... God*

made ('atnâh) *heaven and earth* (Gen. 1. 1)]. By this sign the Massoretes represented the thought rhythm characteristic of biblical texts, drawing the Hebrew poetry and prose together.

What is the meaning of the distich? Until recently, every distich, regardless of its special features, was considered to be made up of two verse members, said to be "parallel" or "in parallelism" (*parallelismus membrorum*). Four basic types of this parallelism were recognized:

1. Synonymous. The second verse member repeats the idea of the first verse member almost in the same expressions. For example: *In God will I praise His word // in the Lord will I praise His word* (A. V. Ps. 56. 10).

2. Antithetic. The second verse member is, as it were an antithesis of the first member. For example: *Unbelievers suffer want and go hungry, // but those who seek the Lord lack no good thing* (Ps. 34, 10).

3. Synthetic. The thought of the first verse member is not repeated, but developed in the second verse member. For example: *As face answers face reflected in the water, so one man's heart answers another's* (Prov. 27. 19).

4. Gradual. The second verse member repeats some words or expressions of the first verse member and completes the thought of the whole verse, forming as it were "the next step" [2, p. 75]. For example: *Sing a new song to the Lord; // sing to the Lord, all men on earth!* (Ps. 96. 1).

N. Nikolsky, who accepts the term "parallel" and describes these four types in his study "King David and the Psalms", notes in regard to the third type: "Here the second verse member adds to or extends the thought of the first verse member in different directions. Consequently, this type of parallelism is only formal and not semantic" [2, pp. 74-75] [italics mine—M. I.]. Nikolsky's observation may be also applied to the second and forth types because in the verses representing these types the content of the first verse member is not parallel to the content of the second verse member.

The idea of "parallelism" (*parallelismus membrorum*) was revised in recent times. It was convincingly proved that a distich is made up not of parallel members, but of symmetrical ones.

A new term for the relationship of two verse members in the biblical text was created, i. e. "stylistic symmetry" [4, p. 169]. "Stylistic symmetry is usually confused with literary parallelism and with stylistic repetitions. However, unlike literary parallelism, stylistic symmetry does not compare two different phenomena, but speaks about the same phenomenon twice, and, unlike stylistic repetitions that are usually folklore features, it speaks about the same in different forms, in different words" (4, pp. 169-170). If we represent the distich graphically, we shall have no parallelism in fact. Parallelism supposes two meaningful lines that do not cross anywhere. The main feature of the distich, however, consists in the fact that the two verse members have not only a meaningful cross-point, but also a common idea that unites both members forming a symmetrical centre around which these members are arranged in proper (external or internal) form*.

All these theses may seem to be abstract, having no direct relation to the main goal of the Bible text studies, i. e. deep understanding of the Scriptural thoughts. Indeed, does it make any difference whether the distich members are parallel or symmetrical?

Let us consider again the above-mentioned example of the so-called antithetic parallelism (*Unbelievers suffer want and go hungry, // but those who seek the Lord lack no good thing*) and suppose that the verse members are parallel here. In such a case this distich would have two diametrically opposite thoughts that have no contact. The first verse member speaks about hungry unbelievers, the second verse member about those who lack nothing. We have, therefore, only a thesis in the first verse member and an antithesis in the second one, but no general conclusion. The first verse member, isolated from the second one, loses its contextual meaning and becomes unnecessary. The second verse member derives no meaning from the first one. As a result, the verse disintegrates. These

* An anonymous author in his article "General Character of the Holy Hebrew Poetry" (in the journal *Addenda to the Edition of the Holy Fathers' Works*, 1847, p. 362) accepts the common idea of the parallelism, but at the same time calls parallelism "the simplest form of correspondence (symmetry)".

are the consequences of the mistake made in our definition of the stylistic construction of the distich.

The semantic unity of the distich is obvious. This unity cannot be expressed in terms of parallelism; only stylistic symmetry expresses it properly. In the above example this unity is even stressed by the use of two semantically related verbs (to suffer—to lack). This is an external form of the symmetry (we shall discuss the external form of the symmetry later). In our example the symmetry is expressed not only by the two verbs “to suffer”—“to lack”, but also by the two subjects: *unbelievers—those who seek the Lord*.

The idea of seeking God is central in this distich. It is necessary to seek other values too (for example to seek food), but the real life of an intelligent being is unthinkable without God. Other values cannot always be found, but *those who seek the Lord lack no good thing*, because *everyone who asks receives, he who seeks finds, and to him who knocks, the door will be opened* (Mt. 7. 8). As Christ says: *If you, then... know how to give your children what is good for them, how much more will your heavenly Father give good things to those who ask him!* (Mt. 7. 11). We can understand *good things* in Ps. 34. 10 and in Mt. 7. 11 in different ways, but it is indisputable that the first and highest good is God.

The process of seeking other values very rarely gives joy; usually it is connected with great difficulties and even suffering described allegorically in the first verse member (*unbelievers suffer want and go hungry*). But seeking God is never a joyless task, despite its difficulty. This joy becomes greater the nearer the seeker of God approaches Him. God cannot be found as other values. Seeking God takes the whole of man's life. “This is the way St. Gregory of Nyssa interprets the Song of Songs. He considers this Book a description of a mystical marriage between the soul and God. The bride rushing after her betrothed is the soul seeking its God. The more God fills the soul with His presence the more the soul wants His presence and rushes towards Him. The more the soul is filled with God the more it understands His transcendency. In this way the soul is filled with God's presence, but

at the same time it becomes more and more aware of the inexhaustible and the eternally unattainable Divine Essence. This chase becomes eternal, and for St. Gregory the Christian understanding of bliss consists exactly in this eternal unfolding of the soul, in which love is incessantly being supplemented and renewed. It is the principle of principles' for the Christian. If man knew the nature of God he would be God himself. But uniting of the creature with its Creator is the eternal chase, in which the more the soul is filled with God, the more it feels the distance dividing it and the Divine Essence. This distance becomes incessantly shorter but remains infinite always, and it is this distance that creates love and makes love possible” [5, pp. 134-135]. *Those who seek the Lord lack no good thing*, for they are attaining the real Good. Such an understanding of Ps. 34. 10 is based on the consideration of this verse as a stylistic symmetry.

Stylistic symmetry is something unusual for the modern man used to seeing a “continuous progressive movement of thought” in modern literature [4, p. 170]. “That is why a modern reader can hardly understand the meaning of these symmetrical sentences. He expects new information in the second verse member, but does not always find it there. Furthermore, the thought may be expressed incompletely or unclearly in each of these two symmetrical verse members, because each supplements the other” [4, p. 170]. The history of exegetics shows that symmetry (as almost every phenomenon in the biblical language) was never easy for interpreters.

Stylistic symmetry is a symbol that calls for active cognition and even for co-creation. Like every symbol, stylistic symmetry is rather the goal than the object for the reader. Logical deductions are insufficient for understanding the main thought of a symmetrical verse. Such an understanding requires a deep knowledge of the patristic works where the basic principles for Scriptural interpretations are found. It also requires the heart's purity, religious meditation and spiritual vision.

Two verse members of a distich cannot be absolutely symmetrical, otherwise they will be stylistic repetitions

and the verse itself will lack the idea. Verses that resemble absolute symmetry (for example, *In God will I praise His word, in the Lord will I praise His word*—A. V. Ps. 56. 10) are very rare in the Bible. Usually symmetrical incompleteness is greater, for example; *You said, No, we will take horse and flee; therefore you shall be put to flight: // We will ride apace; therefore swift shall be the pace of your pursuers* (Is. 30. 16); *His roots beneath dry up, and above, his branches wither* (Job 18. 16). Symmetrical incompleteness may be either formal or semantic. Formal symmetrical incompleteness has many types. For example, only the last words in both members of a distich may be symmetrical: *The roar of multitudes, multitudes, in the Valley of Decision! The day of the Lord is at hand in the Valley of Decision* (Joel 3. 14). In the Russian Bible translation, Eccles. 10. 2 and Prov. 3. 35 are examples of the formal symmetrical incompleteness. Often a verse may be said to possess formal symmetrical incompleteness because of the absence of the predicate in the second verse member, for example *A door turns on its hinges, a sluggard on his bed* (Prov. 26. 14).

From the exegetical point of view the semantic symmetrical incompleteness is of special interest. It "is of the utmost importance for understanding ideologies, creeds, aesthetic systems, symbolisms, word semantics. It may seem that the semantic symmetrical incompleteness makes all these fields difficult to understand, but in reality just that incompleteness may be the key to many aspects of the ideology, aesthetics and understanding of the world of its authors" [4, p. 171]. An explanation for this lies in the fact that symmetry always has its "ideological centre". The verse members may be very distant from each other semantically (sometimes they even may be "semantically opposed" [4, p. 172]), but nevertheless, at its ultimate depth, they meet in this centre. And as a rule the farther they go away from this centre, the more information they "bring" with them. "Narrowing the field of contact creates complementary information. In fact, we must see not only semantic differences between the members of a symmetry, but also what binds them together, what helps us to see both members in unity. By this me-

thod we can grasp the correlation of ideas 'in action', can determine what was the most important for the author" [4, pp. 171-172]. For example, in Ps. 82. 3, *You ought to give judgement for the weak and the orphan, and see right done to the destitute and downtrodden*, correlation between judgement and right helps to see that the main idea of this verse is not a call for a condemnation of the weak and the orphan (the first verse member) and for justice only to the destitute and downtrodden (the second verse member), but a call for general protection of all the unfortunate. The main idea of this verse unites both verse members. At the same time it helps to determine the meaning of the word judgement and to understand why in the Bible (and especially in the Psalter) a man usually wants (and even demands) trial without fear (Ps. 119. 20, *My heart pines with longing day and night for thy decrees*; Ps. 43. 1, *Plead my cause and give me judgement against an impious race*). In Ps. 33. 5, *The Lord loves righteousness and justice, his love unfailing fills the earth*, the symmetrical incompleteness shows us that truth and judgement on the one hand, and grace on the other, do not contradict each other and that God's justice is not juridical justice demanding trial and punishment, but a merciful justice. That is why the psalmist cries: *Thy unfailing love is wider than the heavens // and thy truth reaches to the skies* (Ps. 108. 54). Here *wider than the heavens* and *to the skies* are not determinations of the distance (otherwise the first verse member would contradict the second one), but are expressions of the idea of the infinity of God's mercy and His universal Truth. In Job 11. 9, *Its measure is longer than the earth//and broader than the sea*, the main idea is not measurement of distance but God's omni-perfection that is expressed here by the symmetry.

In Ps. 72. 1, *O God, endow the king with thy own justice, and give thy righteousness to a king's son*, the symmetrical incompleteness helps to define that *the king* and *a king's son* mean one person (i. e. King Solomon) and not two different persons.

Knowledge of the peculiarities of the stylistic symmetry promotes a deeper understanding of many biblical sayings concerning ethical problems. For exam-

ple, in Prov. 21. 17, *Love pleasure and you will beg your bread; // a man who loves wine and oil will never grow rich*, we can understand correctly the first verse member only in connection with the second verse member. It must not be forgotten that the Old Testament religion and especially Christianity is not a religion of gloom and dejection, but a religion of true spiritual joy and merriment. The second verse member, being united ideologically with the first one, clearly demonstrates who is the person and what kind of pleasure are meant here.

At first sight, in Eccles. 7. 8, there are two thoughts that have nothing in common: *Better the end of anything than its beginning; // better patience than pride*. But with the help of symmetry these two thoughts meet and their common idea may be expressed in the following way: Real wealth is one's life fruit brought forth with patience (cf. Lk. 8. 15).

In Prov. 10, 1, we read: *A wise son brings joy to his father; a foolish son is his mother's bane*. It would be a mistake to see a difference in the two parents' attitude to their children here. The common meaning of both verse members helps to draw the right conclusion: Good children make their parents happy and bad children give them pain.

We can see the "narrowing field of contact" in Eccles. 10. 7. *I have seen slaves on horseback//and men of high rank going on foot like slaves*. This "narrowing" makes the content of the verse richer and leads to a number of conclusions: about spiritual slavery in which the rulers of the earth may be

bound; about true freedom that is not subject to life conditions, about the delusiveness of wealth, about the possibility of the first becoming the last and of the last becoming the first (cf. Mt. 20. 16).

Symmetry helps us to understand that in Prov. 19.4: *Wealth makes many friends, //but a man without means loses the friend he has*, both verse members speak about the same thing—false friends.

It must be noted that in symmetrical verses numbers have not the usual numerical meaning but a symbolical one, for example in Prov. 30. 15, *The leech has two daughters: 'Give', says one, and 'Give', says the other. Three things there are which will never be satisfied, four which never say, 'Enough!'*; Job. 5. 19 *You may meet disaster six times, and he will save you; seven times, and no harm shall touch you* (cf. Sirach 25. 7; Prov. 6. 16; 24. 16, et al.).

These are some features of stylistic symmetry which is extensively used in the biblical language.

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M. S. IVANOV



LITURGICAL PRACTICE

THE SACRAMENT OF PENANCE

The Order of Confession



In administering Confession, the priest reminds the penitent of the internal and external aspects of his or her life.

Man's reason can be called the face of his soul which is open for all to see. *A man's wisdom maketh his face to shine* (Eccles. 8. 1) we are told by the most wise. A man's reason is revealed in conversation, in his disposition and deeds. All that, however, is only outward manifestations, whereas man's conscience determines the inner content of his soul, hidden from other people's eyes. These two aspects, the external and the internal, merge into one "focus" of life through prayer unto God.

Prayer is the breathing of the soul, the elevation of the mind and heart unto God. It revives man's soul, deadened by sin. Therefore it is advisable, besides praying in the church, also to pray at home—after sleep in the morning, before the beginning and after the completion of any work, before and after meals, before leaving home and when back home and also at bedtime. When misfortune strikes, before you do anything else stop and call on the Lord to help you, and when the adversity is over, through His help, offer up heartfelt thanks to the All-Gracious Lord and later on have a thanksgiving moleben conducted in the church. As soon as you become aware of your sin, turn your

mind's eye unto God and supplicate Him for granting forgiveness with a contrite heart. Then confess your sin in the church. If yours was a grave sin, remember it, or better make a written note so as not to forget to tell about it at Confession, but never forget to supplicate the Lord for granting forgiveness as soon as you become aware of your sin.

When you pray unto God, refrain from hasty vows. Better promise nothing at all than, having made a promise, then fail to keep it. If you happen to have such unfulfilled vow, confess it before the priest and ask him to absolve you from this thoughtless vow which you cannot keep. Ask the priest to absolve you from the sin of breaking your vow as revealing your irreverence towards the Lord God, before Whom you had made your vow.

All of us often sin through an irreverent and careless handling of sacred things in the church and at home, such as icons, holy water and prosphorae, and when for example, the corner of a room where we keep the icons is not kept in proper order and trim, when a prosphora gets touched with mould, or the Gospel, the Prayer Book and other service books are in disorder. We also sin by carelessly touching these objects while being in a state of natural uncleanness. That is why we must repent before God and supplicate Him to grant us the proper zeal and veneration when coming into contact with the sacred things of Christian faith.

Continued. For the beginning see *JMP*, 1986, No. 7.

At times we lack concentration while praying at home. Every person should observe an indispensable morning and evening prayer rule chosen in measure of his or her strength. St. Feofan, the Recluse of Vysha, advises choosing a time of the day, in the morning or in the evening, when a person is less busy and can pray longer. If, however, household duties require our personal attention, then the time of prayer can be shortened, but one must nevertheless pray with faith and stand before God with due veneration. In the Christian family, junior members are blessed by senior ones in the morning to begin all manner of good works and undertakings, and also in the evening, before going to bed. In different circumstances of life such a blessing given by the parents, one's seniors, persons in Holy Orders has considerable constructive importance, "for the prayers of parents make firm the foundation of houses" (*The Euchologion*). Prayer in the Order of Marriage).

And just as important is a common prayer by all members of a household. God's special blessing descends upon a family when all its members get together at least once during the day to pray unto God. The same can be said of the reading of the Holy Gospel and works of the Holy Fathers. The Gospel must be read daily without fail. Experience of holy ascetics proves that unclean spirits (Mk. 3. 11) cannot bear hearing the reading of the Word of God communicated by the Gospel and flee from this spot where the air itself is sanctified through the reading of the Gospel words.

Repent you who fail to keep these ancient Orthodox customs and try to observe them within your family.

It is also advisable to lit lampadas and candles before holy icons, especially on feast days, to kiss icons, elevating our mind from the image to the Prototype. Display zeal and observe these

things in order to fulfil by your exemplary conduct the Commandment of God: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (Mt. 5. 16).

Everything you do, do it to the glory of God reverentially treasuring the Name of God in your heart. Call on the name of the Lord frequently for it is said: *Whosoever shall call on the name of the Lord shall be saved* (Joel 2. 32; Acts. 2. 21; Rom. 10. 13). You should thus pray unto God (you can do it silently, but from all your heart): "O Lord, help me! O Lord, forgive me! O Lord, strengthen me! O Lord, take away from me this anguish!" It is well to recite prayers of St. John Chrysostom, compiled by him for each of the 24 hours of the day. But most of all keep saying the Jesus Prayer: "O Lord, Jesus Christ, the Son of God, have mercy upon me, a sinner". St. John Climacus said this about the power of this prayer: "O Christian, flog the foes (that is the *spiritual wickedness in his places*.--Eph. 6. 12), with the Name of Jesus, for there is no surer weapon against them, either on Earth, or in Heaven. And having rid thyself of them... give glory to the Deliverer, for if you give thanks to Him, He will protect you forever" (Word 21. 7).

And those who fail to do so, repent and daily urge yourself to keep the indispensable rule of Christian life: *Pray without ceasing* (1 Thess. 5. 17).

When people praise you, keep silence and when they reproach you, do not give way to irritation and remain silent. One great starets sent his pupil to the cemetery to learn from the dead. He told him to praise the dead and then to reproach them, and then he asked: "What did they say in response?" "Nothing," was the reply. "They remained silent when I praised them and also when I started reproaching and cursing them". "It is well for you to act likewise," said

the starets. "Whether they praise you, or curse, you should always remain unperturbed".

Should you happen to do something good in your life, say, as the Lord commanded: *Not unto us, O Lord, not unto us, but unto thy name give glory* (Ps. 115. 1). *We are unprofitable servants: we have done that which was our duty to do* (Lk. 17. 10). What credit do we deserve?

Let us seek spiritual poverty and regard nothing as being our own, except our sins. Everything belongs unto God. Even the great St. Paul did not credit himself with any accomplishments or achievements. Although he could not but witness for himself and say: *I laboured more abundantly than they all* (the Apostles). But hastened to add: *Yet not I, but the grace of God which was with me* (1 Cor. 15. 10).

So let us be meek, taking no offence and offending no one, because we are not quite meek and humble. These qualities are a gift of God to men who live in God, whereas we, who live among worldly cares, do not yet sustain ourselves by the fulfilment of God's Commandments to the extent when He would grant us the gift of humility and meekness. Therefore let us repent with a contrite heart for having failed to do enough to gain these divine virtues.

One should also make special note of God's Commandment: *Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain* (Exod. 20. 7).

Those who break this ancient Commandment should repent. Many would say: "I swear by God that this is so". But the Lord had forbidden making any oaths in general: *But I say unto you, Swear not at all; But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil* (Mt. 5. 34, 37). It befits Christians to always tell the truth so that

everyone would have trust in us and everyone could say of us: "He said 'yes'. Trust him, for Christians never lie". We often let ourselves say frightful words like: "I'll be damned! May I not live to see another day!" and so on, which is really frightening and shameful to repeat. But no one usually believes a person who swears so because people can see at once that this man is a liar and even his terrible oaths fail to inspire confidence in him.

People also sin against this Commandment by mentioning the Name of God in jest, with scorn or derision, or simply by thoughtlessly repeating it from habit and without due veneration. Someone would say, for example: "O Lord, this is the funniest joke I've ever heard", or something similar. But all such phrases are sinful, because the Name of God should only be mentioned in prayer, hymn-singing, at divine services and in pious conversations. And this should always be done with the fear of God, all due veneration, as if standing before Him Whose name we invoke.

It is sinful to abuse the wonderful gift of speech granted by the Lord to man alone. The gift of speech is something truly divine and heavenly. The Second Person of the Holy Trinity Who became man for the sake of our salvation is God the Word!

Christ said: *And if any man hears my words, and believes not, I judge him not... the word that I have spoken, the same shall judge him in the last day* (Jn. 12. 47-48). *Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying*, said the Apostle (Eph. 4. 29). And this applies, above all, to insulting words and swearwords which degrade the honour and dignity of man as being made in God's image. Also belonging in the same category are those words with which the enemy of our salvation, who hates everything sacred, teaches men to insult the Mother of God and their own

mother, as well as "our mother earth" who feeds us, from where we come bodily and where we shall return when we die. The enemy teaches men to use all manner of dirty words to discredit, smear and insult everything that we hold sacred and dear.

So, stop using abusive language once and for all. We are also subject to the eternal curse that would fall upon those who blasphemy against the Holy Ghost (Mt. 12. 31). Restrain your tongue that it would never again utter oaths disastrous to your soul. Your lips have been anointed with Holy Chrism and through them you partake the Most Pure Mysteries of Christ our God. So, repent with tears to God and pray: "O Lord, grant us Your Divine edifying strength for defeating the enemy within ourselves and for cleansing our mouth which has been so thoughtlessly using the gift of speech."

Also repent for irreverent attitude to the holy cross. After we are plunged into the baptismal font, they put upon us a holy cross, reciting the words: *If any man will come after me, let him deny himself, and take up his cross, and follow me* (Mt. 16. 24). Being mindful of these words of Christ the Saviour, a Christian does not take off the cross he wears as long as he lives and takes it

with him to his grave. The cross is the sign of the power of God that accompanies us and helps us vanquish the foes, both visible and invisible. In the morning and in the evening one should kiss his cross with faith, protecting himself with the sign of the cross. He who fails to do this can be likened to a warrior whose weapon is out of order from neglect or who lost it on the march. Not only will such warrior lose his own life in an enemy attack, but he will also bear the guilt before his Motherland and his commander for having criminally disarmed himself. This fully applies to our spiritual weapon—the holy cross.

We all must indispensably cross ourselves, especially at times of mortal peril.

But do we often make the sign of the cross and do we make it in the proper way? Repent, if you do so in a hurry and thoughtlessly try to trace upon your body something that bears but distant resemblance to the holy cross. One should make the sign of the cross standing upright, without hurry and with diligence, so that your body would feel the fingers of the hand making the sign. Making the sign of the cross in this way is imbued with great power.

Archpriest ANATOLIY PRAVDOLYUBOV
(† 1981)

(To be continued)

Kontakion of the Feast of the Dormition of the Most Holy Mother of God

The Kiev-Pechery Lavra Chant
Arrangement by G. F. Lvovsky

Т. В мо - лит - вах не у - сы - па - ю - щу -

Б. - ю Бо - го - ро - ди - цу и в пред -

- ста - тель - ствах непре - лож - но - е у - по ва - ни -

- е гроб и у - мерщ - вле - ни -

- е не у - дер - жа - ста : я . ко же бо Жи - вота Ма

- терь к жи во - ту пре - ста - ви во ут - ро -

бу Все ли вый - ся прис но - дев_ствен_ну ю.

Svetilen (Prayer of Light)

The Kiev-Pechery Lavra Chant

Arrangement by G. F. Lvovsky

Медленно *p*

А - пос-то-ли от ко нец со-во-купль

pp *p*

- ше - ся zde, в Геф-си-ма-ний - стей ве - си

pp *p*

по-гре-би - те те ло Мо - е. И Ты, Сы-не

pp

и Бо же Мой, при - и - ми дух Мой.

BOOKS AND PUBLICATIONS

ORTHODOX CHURCH CALENDAR FOR 1986 A Warsaw Metropolitanate Publication, Warsaw, 1985

The Church Calendar for 1986, published by the Polish Orthodox Church in Polish and in Russian, opens with a colour portrait of His Beatitude Metropolitan Vasiliy of Warsaw and All Poland. There are also portraits of the ruling hierarchs of the Polish Orthodox Church: Bishops: Savva of Bialystok and Gdansk, Simon of Lodz and Poznan, Adam of Przemyśl and Nowy Sacz and Jeremia of Wroclaw and Szczecin (p. 2). Then follows a list of the Twelve Great Feasts, other Great Church Feasts and the Gospel lessons. On page 13 there is the Easter table for 1986-2000. On pages 13 and 14 there is an article by Archpriest Ioann Sergiev "Reflections About the Holy Orthodox Church".

The Menologion is in Russian (pp. 15-48) and in Polish (pp. 67-91). Comments from the Rule are given on pp. 48-66 and on page 91 there appears a poem entitled "Church Bells". Appearing on pp. 92-96 are hymns of the Paschal Matins and the Catechetical Address on Holy Easter of St. John Chrysostom.

The second part of the calendar deals with Orthodoxy in Poland. An article entitled "What Is Orthodoxy?" (pp. 97-99), which appears in Polish, outlines in general terms the main Orthodox dogmata as compared with the doctrine of the Roman Catholic Church.

There is also an article "Traces of the Missionary Activities of St. Methodius in Poland" by Bishop Savva of Bialystok and Gdansk, Pro-Rector of the Christian Theological Academy in Warsaw (pp. 100-113). The author draws the conclusion that as early as in the 9th-10th centuries Christianity of the Eastern rite with a hierarchic Church structure already existed in some provinces of Poland.

In an article entitled "On the Threshold of the Millennium of the Baptism of Eastern Slavs" (pp. 114-118), Archpriest N. Lenchevski recalls the decisive contribution of the Russian Orthodox Church to the cause of asserting Orthodoxy among the Slavonic peoples. The history of the Polish Orthodox Church which received her autocephalia from the Russian Church in 1948, dates back to the Baptism of Prince St. Vladimir, Equal to the Apostles. Soon after the Baptism of Russ six dioceses were instituted and one of them, of Vladimir and Volyn, included part of the territories of Kholm Region and Podlyashie. Another article by the same author describes the great shrine of that region—the Lesna Icon of the Mother of God (pp. 118-126). According to oral tradition, the appearance of this miraculous icon of the Mother of God took place in the village of Lesna on September 14, 1683. The image of the Heavenly Queen with the Divine Infant is carved

on an oval reddish stone. The icon remained for a long time in the village church in Bukovich. In 1881, a new church was consecrated in Lesna and in 1885 Sister Ekaterina Efimovskaya, with the blessing of Starets Amvrosiy of the Optina Wilderness, started the construction of a convent. By 1909 the number of nuns in this convent rose to 700. The Lesna Convent with its shrine became a place of pilgrimages by the local Orthodox. Today the miraculous Lesna Icon of the Mother of God is in the Orthodox cloister at Provemont, 120 km away from Paris, where a total of 30 nuns are pursuing their acts of faith. The holy icon, which appeared on Polish soil, is still attracting Orthodox pilgrims from various countries.

An article by J. Wilczur entitled "The Polish Orthodox Church on Hitlerite Bonfire" (pp. 127-133 in Polish) traces the plight of Orthodoxy in Poland during World War II. Despite the attempts of the German occupation authorities to conduct through their collaborators pro-fascist propaganda campaign among the local Orthodox, the overwhelming majority of the clergy and laity remained loyal to their Motherland, although many were arrested and some met their death in the Nazi death camps at Mauthausen. The Orthodox Christians took an active part in the anti-Nazi Resistance movement in Poland, joined Polish and Soviet partisan detachments or troops of the Polish army. The Nazis burned down whole Orthodox villages together with their residents and staged mass shootings. The article carries the names of the numerous victims of the Nazi terror including clerics, students of theological seminaries, monks and nuns and laymen.

An article by A. Szimanjuk "The 35th Anniversary of the Orthodox Theological Seminary in Warsaw" (pp. 135-137; in Polish) provides information on the theological school reborn in the difficult post-war years through the labours of Archbishop Timofei (subsequently the Metropolitan of Warsaw and All Poland; † 1962). Over the past 35 years more than 200 persons have graduated from that school and all of them are now clerics of the Polish Orthodox Church. While at the seminary the pupils also receive general secondary education. The training course is 6 years, and after it graduates can enroll in the Orthodox Department of Christian Theological Academy.

The calendar carries a list of names of the Primates of the Autocephalous and Autonomous Orthodox Churches (p. 138). It ends with an alphabetical list of names of the saints mentioned in the Menologion (pp. 139-175).

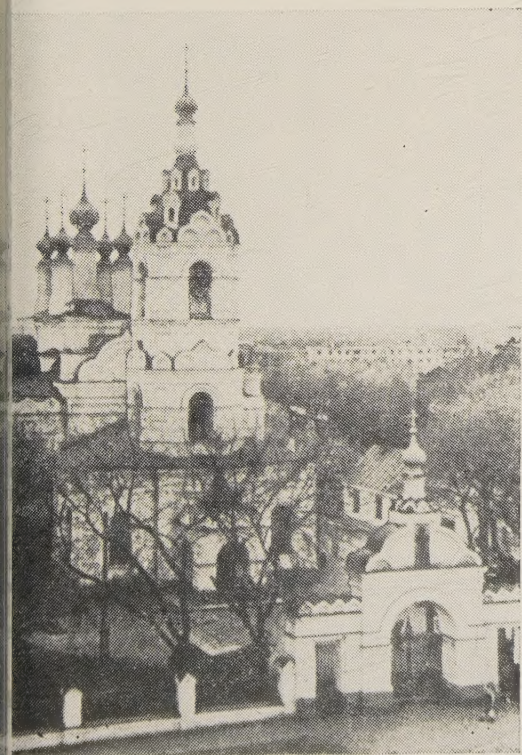
A. KYRLEZHEV



CHURCHES OF THE TRANSFIGURATION



Church in the village of Verzilovo,
Stupino District, Moscow Diocese



Church in Zhitomir

Church in Ivanovo

PUBLICATION
OF THE MOSCOW
PATRIARCHATE